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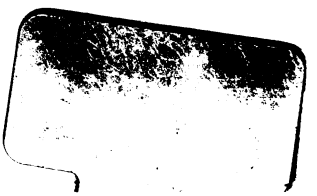

1818.

THE

CHRISTIAN DISCIPLE.

PUBLISHED MONTHLY.

Vol. VI.

FOR MDCCCXVIII.

"SPEAKING THE TRUTH IN LOVE."—*ST PAUL.*

BOSTON:
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☞ Ordinations, Obituary notices, and the list of candidates for the ministry will be uniformly found at the close of the several Numbers.

THE

CHRISTIAN DISCIPLE.

No. 1. JANUARY, 1818. Vol. VI.

For the Christian Disciple.

NOTICE OF THE LIFE AND CHARACTER OF REV. THOMAS PRENTISS.

We trust that the impressions made upon the public mind by the death of Mr. Prentiss were not of so transient a kind, as to render an apology necessary for introducing into this miscellany the following memoir of his life. His friends take a melancholy pleasure in recalling the memory of one, who was associated with them in many interesting scenes. Some of them remember the years of his childhood and youth, and had opportunity to witness the gradual development of those intellectual powers and moral qualities, which made him the object of so many affections and hopes. It was our privilege to be reckoned in the number of his earliest friends. We saw him in every stage of his progress, and had his sympathy in all our sorrows and joys. It is painful, alas! to reflect that the friend, endeared by so long an intimacy, is removed from our side, and that we are left to pursue our journey alone.

But we must not indulge our private sorrows. It is our wish to embody the recollections, which are now so vivid, of his amiable and excellent character, not only as a just tribute to his memory, but as affording an example most worthy of the imitation of others.

It was the happiness of Mr. Prentiss, to spend the first years of his life in a situation most favourable for the growth of virtuous principles and good habits. His father, the Rev. Dr. P. of whom a brief notice was given in the second volume of the Christian Disciple, page 287, was universally esteemed a man of eminent piety and worth. Under his instructions, he acquired the elements of learning, and the principles of religion.

It was no common privilege to spend the important and critical period of childhood and early youth in such a school of virtue, and he has often expressed to me his deep sense of obligation to his beloved and revered father. Indeed his filial piety was one of the distinguishing traits of his character: to his parents he was ever

thing which could gladden a parent's heart.

Having finished his preparatory studies, he was entered as a student in Harvard University at the early age of fourteen years. Here he maintained the character of a good scholar, a pleasant companion and an amiable and virtuous youth. He received the honours of college with the class, which graduated in 1811, being then in his 19th year. From this period his friends saw in him a growing seriousness and manliness, which procured him the *respect* as well as the *love* of the wise and good, wherever he was known. He spent the first year, after the close of his collegiate life, in the office of instructer of youth in Brookline in this state. Here it was that he first devoted himself to the ministry, and commenced his theological studies. In the autumn of the following year, he removed his residence to Cambridge, and engaged with much zeal and honesty, and perseverance, in the various branches of study connected with the profession he had chosen.

It may be proper here to mention a circumstance which reflects much credit on the memmory of his exeellent father. No sooner was he made acquainted with the resolution of his son to enter a profession, which he himself loved so well, than he took an early opportunity to impart to him his counsels and wishes. After other interesting remarks, to which the nature of the interview led, his father observed in words to this effect: "You know, my son, the views, which I have long entertained of the great doctrines of Christianity. But I would not have you embrace them on my authority. It would indeed afford me pleasure to know that your views accorded with mine, on a subject of so vast concern; but I do not wish you to be influenced in the least by this consideration. Take the scriptures for your only guide. and endeavour, with humility and prayer, to discover their true meaning."

Nothing could have afforded Dr. Prentiss sincerer pleasure, than to see his son zealously engaged in preparation for the Christian ministry. And he saw him thus engaged; and the good man's heart was filled with joy and hope. But he was denied the privilege, with which we have been indulged, of witnessing the auspicious commencement of his pastoral life: For God removed him, in the ripeness of a good old age, while his son was still pursuing his studies with ardour and success. He died in February, 1814.

There is a propriety in the mention of this event, as it undoubtedly had no inconsiderable influence in forming the character of our friend. He was with him during his whole sickness, and saw with what composure and hope a Christian could die. The discipline of affliction he had scarcely ever experienced till now; and the effect of it was such as we could desire to see.

In a letter written soon after this event, he unbosomed his whole soul. His heart was softened with grief, and he sought consolation in the sym-

pathies of friendship and the hopes of religion. "Oh, my friend," he writes, "you who well knew my almost adored father, will not think my grief excessive, but will bear with my melancholy and dejected mind. 'But let us not be overcome with over-much sorrow,' as he told us during his sickness, 'my children, you are not willing that the Lord's will should be done.'"

In September of that year, Mr. Prentiss was approbated to preach by the Boston Association of Divines, and immediately entered upon his public labours. He was listened to, from the first, with great and very general satisfaction; and was almost constantly employed as a candidate till his final settlement at Charlestown in March last. During this interval, he applied himself with exemplary diligence to his theological studies, and acquired distinction among his fellow students by a general acquaintance with the best writers in divinity.

He was remarkably cool and deliberate in forming his opinions, and never was suspected of taking them upon trust. Sometimes indeed he has been thought to carry his caution to excess; but it should be remembered, that hasty judgements are frequently erroneous; while those, which have been formed slowly and calmly, in the love of truth, are likely to be correct. But though he was slow and cautious in forming his opinions, he was open and honest in declaring them; and, when he viewed them to be of sufficient importance, he gave them his willing and warm support.

We shall always look back with interest and pleasure on this part of the life of our friend. It was now that his character was more fully developed, and his worth more generally appreciated. Those, who have not known him for the three last years of his life, can scarcely be said to have known him at all. During this period, we remarked in him, at least in a higher degree than before, an uncommon union of seriousness and cheerfulness, which endeared him to us as a most agreeable companion at all seasons and in all places.

It was during this period also, that we saw and admired that prudence and practical good sense, which are so important to the success of the Christian minister, and of which he possessed a more than common share.

In these, and in several other traits of character, he bore a striking resemblance to his excellent father, which, to those who knew them both, was every day becoming more and more evident.

Mr. Prentiss was accustomed to look forward to his life as a minister with deep and lively interest. He entertained correct views of the holiness of the pastoral office, and never for a moment allowed himself to view it merely as the means of obtaining temporal support. While employed as a candidate in the several towns, where he was called to preach, he had opportunities of cultivating an acquaintance with mankind, which he studiously improved.

Perhaps few men of his years could have been consulted with so great advantage, on any of the prudential affairs of church or people. Men of the first respectability, who knew him during the few last months of his life, strongly testify, that they have seen him in various trying and perplexing scenes, and have never known him rash or unguarded, in word or deed.

He had formed and matured many plans for doing good, long before he entered the pastoral office. He joined with many other good men, in lamenting the very general neglect of christian ordinances which is observable especially among young people of *our sex*.—"Cannot something be done," he observes in a letter written several months previous to his settlement, "to take away this reproach? Or, rather let me say, to convince young men that they have an equal interest in this salvation, and that they may derive an equal benefit from an attendance on the holy supper, with persons of the other sex? It is a subject, which often passes through my mind, when I look forward to the ministry. It must be, to a minister, who is himself in earnest, a most painful sight, when at the close of the ordinary services, he sees families separating, and the mother with her daughters gathering round the sacred table, to receive the consecrated elements, while the father with his sons turn their backs upon this most interesting rite."

We come now to the last and most interesting part of his life. Having, in Dec. 1816, received nearly an unanimous invitation from the third Congregational Society in Dorchester, which he felt it his duty to decline, he soon after had an unanimous call from the second Congregational Society in Charlestown; and, on the 26th of the following March, was duly introduced to the pastoral office in that place. We well recollect the interests and hopes excited by that solemn and impressive occasion. He had now reached the summit of his earthly ambition. Situated in the immediate vicinity of the capital and of our university, favoured with the friendship of learned and pious divines, with whom he might hope long to associate on the most intimate terms, surrounded by a kind and affectionate people, who testified their esteem by every mark of approbation, he felt, that his was a privileged lot. He also felt the obligation to evince his gratitude for these mercies, by zeal and engagedness in the work, to which he had devoted himself.

He was not satisfied with doing merely what was expected and required. The interests of his people lay near his heart, and he was instant in season and out of season, that he might make full proof of his ministry.

He devoted much of his time and thoughts to the younger part of his charge. He improved every opportunity, by familiar instructions on the Sabbath, and on other days of the week, to lead them to a knowledge of the doctrines and duties of religion, and to excite in them the love of God and of goodness. He was instrumental in introducing to their acquaintance

several books, well adapted to these ends; among which may be named *Watson's Serious Address to Young Persons*, and Mr. Colman's very valuable *Catechisms for Children and Young Persons.*

It was evident to all, who saw him during the last few months of his life, that his interest in his people was becoming stronger every day. He spared no pains to excite and cherish in them the Christian temper, and lead them to make religion a personal concern. And his exertions, we believe, were duly appreciated, and attended with rather uncommon success.

But he was taken from the midst of his labours and hopes, by a sudden and mysterious Providence. On Sabbath day, September 21st, not quite six months from the time of his ordination, he preached for the last time. On the following day, he was seized somewhat violently with a typhus fever, which soon prostrated his strength, and deprived him of the use of his reason. At times, however, he had lucid intervals, and was perfectly sensible of his situation. He seemed from the commencement of his disease, to have a strong presentiment that he should never recover. To a friend, who visited him on the third day of his illness, and before he was thought to be in danger, he communicated his views on this point. He was then able to speak with ease, and spent the whole evening in conversing on religious topics, and the concerns of his people. On the following morning, the symptoms of his disease were more alarming, and on Sunday threatened a fatal termination. He now desired that his mother might be sent for, whom he was unwilling to alarm, till he was satisfied that his danger was imminent. From this time his physicians saw but little chance for his recovery; although there were short seasons when his friends were encouraged to hope that the violence of his disease was abating. At every return of reason, he was anxious to converse upon his situation and prospects, and offered up many devout prayers to heaven for himself and his flock. He was willing to die; but he felt that death would be the dissolution of the strongest and tenderest ties. He wished to live, if it were the will of God, for the sake of others, but not for his own. He was supported in the last trying hour, by strong, and we trust, well grounded hopes; and, in the imperfect glimmerings of reason, with which he was indulged a short season before he expired, he poured out his soul in a most devout and impressive, though somewhat confused and incoherent, prayer, full of confidence, resignation, and hope. He died on the morning of Lord's day, October 5th.

Thus lived and died this amiable and interesting young man. He is gone; and we shall see his face no more. The infant church mourns its youthful pastor. The voices of an united people lament the shepherd, who so faithfully and tenderly guided his flock. He was not permitted to see the close of a year on which he entered with

such flattering hopes! He was removed from the office he loved, and from the people to whom his soul was bound, at a time, when his exertions were the greatest, and his life, to human view, most important, and desirable, and useful. But, it was God who removed him; and God's will be done. He was removed from a sphere of great and increasing usefulness. But it was God who issued his commands; and God is perfectly wise and good. He was taken away in the midst of his days. But it was God, who appointed the bounds, which he might not pass; and his friends are calm and resigned. They believe, that he is gone to the bosom of his Father; and why should they lament, that he is made happy so soon? They hope to meet him again in a better world, where there is fulness of joy, and where the pains of separation are unknown. With this expectation they are able to support themselves under one of the severest trials which human nature is called to bear; and they would not exchange their hopes, for the richest treasures which earth can bestow.

GOD A WISE AND TENDER FATHER.

If ye then being evil know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him?—Matt. xii. 2.

It was the constant endeavour of our Saviour in all his instructions to give such views of the character and such assurances of the providence of God, as should excite our best affections and produce unreserved trust and confidence.

We are not oppressed by the chilling apprehension that we live in a fatherless and unprotected world; that the author of our being is indifferent or unconcerned for our happiness. Neither are we oppressed by the fear that we serve a merciless and unrelenting master who imposes burdens on his creatures which he knows they are unable to bear, and requires services which he intentionally made them incapable of performing.

We are taught to consider our relation to God the same as children to parents. The image which perpetually occurs throughout the Gospels, and under which our Saviour seems to have peculiarly delighted to represent the Supreme Being, is that of our Father,—our Father in heaven, tender and compassionate, who created the human family for their happiness, who is merciful even to those who repay his kindness with ingratitude, on whose arm universal nature leans for support; and without whose notice or permission no event takes place throughout this boundless universe; whose providential care extends to the most minute of his works, even to the numbering of the hairs of our heads and the support of a falling sparrow,—whose power enables him to satisfy the desires of

every living creature and whose goodness interposes no limits to his power but what his wisdom suggests—who is ever more ready to relieve our wants than we to express them, who commands us to ask with the assurance that it will be given us, to seek for we shall find, and to knock and it will be opened unto us.

By adverting to the habits and feelings which influence the conduct of men in respect to their own offspring, our Saviour teaches us that the kindness and benevolence of God towards mankind is a stronger principle than even natural affection.

If, says he, a son oppressed by poverty, asks a father for bread to relieve his hunger, will he insult his distresses by giving him a stone; or if he ask a fish will he give him a serpent. If then, ye who are evil, ye who are liable to the infirmities, the perverse dispositions, the prejudices and the irritations of human nature, know how to give good gifts to your children, how much more shall your heavenly Father give good things to those who ask him!

But who knoweth what is good for a man all his vain and chequered life which he spendeth as a shadow on earth? So ignorant are we of our own tempers and dispositions, so limited in our prospects, so dark and confused are our views respecting the influence which an external condition may have on our characters and feelings, that we know not what condition in life is best for us—we know not what course of external events is best adapted to promote our ultimate good.

The mercy of God is often more strikingly displayed in refusing, than it would be in granting our requests. We may ask, but not receive, because the things we request are such as it would be improper for God to bestow, or injurious for us to obtain.

We shall inquire what are those good things which our Saviour assures us will be yielded to our serious and earnest solicitations by our heavenly Father.

As our condition and enjoyments in this life are of subordinate importance in comparison with our condition in the life to come, that only can be considered on the whole as absolutely good which has a tendency to improve our moral characters, to secure the favour of God and render us capable of higher degrees of happiness in the future world. Whatever has the greatest tendency to produce these effects is unquestionably the greatest good of man. So far as any thing is in opposition to these, so far is it evil and to be deprecated by every being that is capable of distinguishing between time and eternity—between the pains and enjoyments of a life beyond the grave.

As there is no obvious connexion between personal ease and moral improvement, between the possessions of this world and the favour of God, and as it is often found that prosperity, instead of forming and strengthening those affections and habits without which no man can see the Lord, renders us the slaves of passion and produces a criminal

thoughtlessness and moral insensibility—it is obvious in the first place,—

That we should be neither particular nor importunate in our prayers for temporal favours. We cannot be two cautious in placing proper restrictions to our petitions for objects of this nature. For such is the condition of every temporal enjoyment, that it has no fixed, permanent character, but becomes the occasion either of good or evil according to the peculiar character or circumstances of the receiver.

As the same influence of the sun, which at one season fertilizes the fields and covers the face of the vegetable world with plenty and joy, might under other circumstances, produce barrenness, want and despair; as the same remedies which in sickness restore to health and vigour, if administered in any other state of the system, would bring on disease and death, so also the same temporal possessions, which in one state of the feelings would be the means and instruments of virtue, would, under other circumstances, corrupt the passions and become the greatest of evils.

Perhaps you are earnest in your desires that affluence may be the fruit of your industry and enterprise. But may not wealth produce in you a degree of arrogance and pride that will induce you to look down with contempt on those unassuming souls who are content to walk in the humble paths of life, whom God made your equals, and who have rendered themselves your superiors in every thing that constitutes the real worth and dignity of man?

Will riches expose you to no danger from a selfishness of spirit, from hardness of heart, or from that diseased and morbid sensibility, that recoils from scenes of distress?

Is there no danger that, when you are relieved from the necessity of active and personal exertions, you will be rendered indolent and lose all vigour of body or of mind? Or, on the other hand, that the pleasure of acquiring may perpetually sharpen that avaricious spirit which pressing towards its favourite object, too often spurns the control of prudence, integrity and religion?

Is a state of uninterrupted ease and prosperity, of all others, the most fitted to produce and strengthen the feelings of piety? God is often forgotten because he is concealed by the multitude of his gifts; and we are frequently rendered thoughtless and unthankful by the very abundance of those things which should excite our gratitude.

Possibly you may justify your desire to obtain riches on the ground that they may enable you to become more useful and benevolent. It were much wiser, my friend to be content to do all the good which God hath now put in your power, because in gaining the means you may probably lose the disposition to become extensively useful.

Do you hope to rejoice the hearts of those who shall inherit your possessions? And do you believe, that their gratitude will make them always rise up and call your memory

blessed. Forget not that those for whom you intend to provide may murmur at your distribution. Instead of preserving the deep reverence and tender solicitude for your character which you now anticipate, they may rush to a public tribunal, to establish the proofs of your mental imbecility; and thus proclaim to the world that although you had sufficient prudence to accumulate wealth, you had not that ordinary share of intellect which entitled you to be trusted with the distribution of it.

Again we may desire to be invested with power and authority. But exalted stations are not exempt from mortification and sorrow; and they have also their appropriate dangers. The pride of authority may call into action the most corrupt passions and the most detestable vices. The love of office may more than counterbalance the love of virtue. It may tempt us to sacrifice our integrity and patriotism on the alter of party, as a propitiatory offering to a dominant and unprincipled faction.

We pray that God would remove us from the shade of obscurity; but in the shades of obscurity perhaps the virtues of patience and humanity might flourish, which in the sunshine of greatness might wither and die.

We ask to be relieved from the pressure of poverty; but perhaps poverty has been our security against temptations, has subdued our passions, has produced in us all the ornaments of a meek, resigned and quiet spirit; and to be deprived of its discipline, might be the occasion of our ruin.

We offer our prayers to be delivered from affliction; but affliction is the only school in which we can learn and practice the passive virtues, which are of all virtues the most sublime and probably the most acceptable to God. How hopeless would be our condition, if adversity did not sometimes bring home to us the conviction of our dependence and renew the impressions of Deity. Even the Psalmist could say, it is good for me that I have been afflicted, for before I was afflicted I went astray; but now I have kept thy law.

Is it certain, that we ask what is good for us, when we pray God to establish us in the full enjoyment of health? Will not high and unbroken health strengthen and inflame the passions? Is there no danger that a full and perpetual flow of animal spirits may produce a levity of mind and lead on to habits of dissipation and excess? And should we not have occasion to praise God, if he interpose sickness to prevent or check a guilty career? If sickness excite in us a train of sober reflection, if it bring home to us the conviction of what we are and what we should be, if the conciousness of our uncertain hold on life make us more solicitous to perform those great duties which life impose,—if it tend to direct our thoughts to God and detach our affections from the earth, and gradually prepare us to resign our spirit with composure into the hands of him who gave it, may we not say, it is good to be sick?

The love of life, for wise purposes, God hath deeply im-

pressed upon us. But why should we earnestly desire or pray that our existence may be prolonged to old age? Perhaps God designs to take us away from the evil that is to come; and therefore this very hour may be the fittest season for the soul to leave its earthly cares and enter on a durable inheritance. At best, life protracted is protracted woe. Old age brings with it a train of new sorrows and new trials, which might tarnish the lustre of former ages and darken the prospects of futurity.

From this induction of particulars it is evident that we are incapable of judging with any degree of certainty what condition of life is best calculated for our ultimate good. What we deprecate as evils may be blessings in disguise, may be the best proofs of God's love and mercy towards us—and those things which we most earnestly desire as peculiar blessings of heaven might become the means of our misery and perdition. If in connexion with our ignorance respecting the influence of temporal blessings on our character, we consider, that it is the design of Christianity to render us superior to the present world, to cause us to sit loosely to its enjoyments and possessions; that a worldly mind is the grave of all good affections and all genuine piety; that the form of prayer which our Saviour left his disciples contains one and only one petition for earthly possessions, and *that* for the bare necessaries of life;—from these considerations it must be evident, that those objects promised to our prayers, those good things which God will not deny to our requests, cannot be the possessions of the present world, and of consequence, we cannot be too guarded in our petitions for temporal favours. Perhaps I may say, we should never ask them unless with minds so chastised and disciplined that we should submit with resignation and composure if God should be pleased to refuse our desires. Otherwise we may indulge a worldly mind, at a season when of all others, we should be most free from its influence, and the earnestness of our requests may be the very reason why it is proper for God to deny them.

The benefits which, from our own observation, we perceive to be most directly obtained by our prayers, and which must correspond with all the representations of this duty, and with all the exhortations and encouragement to it which the gospel has conveyed to us, relate to the improvement of our own characters.

I therefore observe in the second place:—

That with respect to spiritual blessings, to whatever may assist our progress in piety and our advancement in holiness, we cannot be too earnest or too particular. With respect to these we are involved in no particular uncertainty, whether they will contribute to ultimate good. We know that for whatever pertains to the increase of good affections and virtuous habits we cannot possibly ask amiss.

God has created and placed us in the present world that we might be formed to virtue so as

to be capable of happiness, that we might attain, as far as our natures will permit, a conformity to his character; and whilst we strive and pray for the accomplishments of his purpose, for the possession of those moral qualities which give us a nearer resemblance to him, and render us more worthy his favour, we may be assured that he will not be displeased with our anxiety and solicitations, or permit our sincere prayer to return unaccomplished. Whatever tends to our moral improvement, whatever may advance the kingdom of God and his righteousness, is surely to be included among those good things which prayer has a natural tendency to produce, and which God has directed us to ask with an explicit assurance that if we are sincere we shall obtain.

I observe in conclusion:

That our petitions should not have an exclusive reference to ourselves. No man liveth to himself As we are connected by a community of wants, of interests and dependencies, we are bound to desire and promote the welfare of others.

Our Saviour inculcates this diffusive benevolence which gives us an interest in the moral improvement of the human family, by directing us to pray that God's name may be universally revereneed—that his kingdom may be established over every region and in every heart—that men may every where seek their happiness in the love and practice of goodness; and thus God's will be done on earth as it is in heaven.

Whenever then we come with our prayers into the presence of that God in whom all the families of the earth are blessed, let us not forget our brethren according to the flesh. Let us intercede with him for the welfare of those, with whom we are peculiarly interested—that his favour may return on all those who have shown favour to us—that God may forgive and bless all those who have been unforgiving and injurious to us. We should express our sympathy for all those who labour under mental distress or are bowed down with affliction, remembering that we are also in the body.

Let us not neglect a duty that contributes so much to our welfare and improvement in this world and which is indispensable to our preparation for happiness in the world to come. For I know not how any man can expect to enjoy the presence of God in heaven, who has not had intercourse with him on earth. But let not our prayers be the effusion of a worldly mind, neither let our petitions bind us more closely to the earth. Let them evince our trust in God, the ardour and sincerity of our pious desires, and the fulness of our kind and benevolent affections.

Let our most ardent prayers be for minds enlightened by heavenly wisdom—for passions disciplined and obedient—for kind and benevolent affections—for resignation, and patience, and hope—that God would forgive what is past and strengthen and support us in the future—that our lives may be adorned with the beauties of holiness, and our temper and our feel-

ings be such as becometh Christians. Then our prayers will not return empty. "He who knoweth our necessities before we ask, and our ignorance in asking, will have compassion on our infirmities; and those things which for our unworthiness we dare not ask, with all that is necessary, he will vouchsafe to give for his merey sake."

A.

THE HARMONIST SOCIETY.*

This Society had its origin in Wurtemburg, in Germany, about the year 1785, and was founded by George Rapp. The Lutheran religion was then predominant in that country; but in the opinion of Mr. Rapp, it was made an engine of power rather than a principle to regenerate the mind and regulate the life. He soon obtained a number of adherents who formed themselves into a society. But they were despised and persecuted, subjected to fines and imprisonments, for their dissent from the dominant party. In 1803, Mr. Rapp with some others, as deputies for the society, arrived at Philadelphia; and, passing into the western country, they fixed on a situation about 25 miles from Pittsburg.

Having determined an a place of residence they wrote to the Society in Germany. In 1804 the whole Society consisting of about 150 or 160 families embarked in three vessels at Amsterdam. One of the vessels arrived at Baltimore, the other two at Philadelphia, where Mr. Rapp was waiting to receive them. In November, 40 of these families moved to the westward, a journey of 320 miles, built 9 log houses in which they resided during the winter. In the spring 50 more of the families arrived to join them; and the Society was organized by a constitution grounded on Acts iv. 32—"And the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things he possessed was his own, but they had all things in common."

Thus constituted they laid out a town, and in commemoration of their unity in sentiment and brotherly affection, they called it Harmony. This year they built 46 log houses, a large barn and a grist-mill, cleared 150 acres of land for corn, 40 for potatoes, and 15 for a meadow. In 1806, they built an inn, partly of stone, a framed barn 100 feet long, an oil-mill, a blue dyer's shop, sunk a tannery, cleared 300 acres of land for corn and 58 for meadow. In 1807, they erected a brick storehouse, a saw-mill and a brewery, 400 acres of land were cleared for grain and meadow, and 4 acres of vines were planted. In 1808, they built a meeting-house of brick 70 feet by 55, a brick dwelling-house, a frame barn 80 feet long, and a bridge over a creek of 220 feet.

In 1809, they built a fulling-

* The principal facts now to be given relating to this amiable Society have been collected from the "Travels" of John Mellish.

mill, a grist-mill, a brick warehouse, and another brick building. A considerable quantity of land was cleared, and their produce was 6000 bushels of corn; 4500 of wheat, 4500 of rye, 5000 of oats, 10,000 of potatoes, 4000 lbs. of flax and hemp, and 50 gallons of sweet-oil, made from the seeds of white poppy.

In 1810, a wool-carding machine and two spinning jennies were erected for the fabrication of broadcloth from merino wool, a framed barn 100 feet long, and a brick house, the lower story for the accommodation of 20 weavers' looms, the second for a school-room.

When Mr. Mellish visited the Society it consisted of about 800 members. The operative members were nearly as follows:—100 farmers, 3 shepherds, 10 masons, 3 stone-cutters, 3 brick-makers, 10 carpenters, 2 sawyers, 10 smiths, 2 waggon-makers, 3 turners, 2 nailers, 7 coopers, 3 rope-makers, 10 shoe-makers, 2 saddlers, 3 tanners, 7 tailors, 1 soap-boiler, 1 brewer, 4 distillers, 1 gardener, 2 grist-millers, 2 oil-millers, 1 butcher, 6 joiners, 6 dyers, dressers, shearers, &c. 1 fuller, 2 hatters, 2 potters, 2 warpers, 17 weavers, 2 carders, 8 spinners, 1 rover, 1 minister of religion, 1 school-master, 1 doctor, 1 store-keeper with two assistants, 1 tavern-keeper with one assistant.

When the Society was first established here, the whole of their property, after defraying their expences, amounted to about 20,000 dollars. This was soon expended in the payment for their lands and in supporting themselves till they could bring their industry into operation. But when Mr. Mellish was at Harmony, their property was estimated at 220,000 dollars, and they had cleared 2,500 acres. Frederic Rapp, son of George Rapp, was the principal manager and superintendant.

The youth of the Society are kept at school till the age of 14. The school hours are in the forenoon—the afternoon is devoted to such labour as they can easily perform, it being a branch of their economy to teach their children to labour as well as to read and write. They are taught both the German and English languages, with writing and arithmetic.

The town is watched by night by two men. At nine o'clock the watchman is heard to say, 'Again a day is past, and a step made nearer to our end—our time runs away, and the joys of heaven are our reward.' They repeat the latter sentence at eleven, twelve, one, and two o'clock, and at three they call —'Again a night is past, and the morning is come—our time runs away and the joys of heaven are our reward.'

"In the evening, says Mr. Mellish, the Society assembled for divine service, and we attended. The church was quite full, the number of persons being not less than 500. The women sat all at one end, and the men at the other. They were singing a hymn, in which they all joined with one accord. After singing they all knelt down to prayer. We followed their example, and never did I pray more devoutly. I did not understand a word of the prayer;

but I saw that this interesting Society were under the influence of the spirit of God, and that they worshipped him with reverence and godly fear. Tears of joy came into my eyes as I exclaimed mentally—This indeed is true Christianity,—this is worshipping God in spirit and truth. It contributes to true felicity here, and prepares the soul for consummate bliss hereafter. After prayer, Mr. Rapp delivered a sermon with great animation, to which all the congregation paid the most devout attention."

"The basis of the Society is religion, and all their temporal concerns are managed in subserviency to it. The greater part of the people were bred in the Lutheran persuasion, and their views of religion are nearly in conformity to it; but the principles which bind them together as a Society may be shortly expressed—Love to God, good will towards man, purity of life and a community of goods. The pastor is considered as having the call of God. His prayers and sermons are delivered extempore. If he be absent the Society meet and confer on religious subjects. He is assisted in the management of the religious concerns by elders and deacons appointed by the Society."

"On Sunday the Society meet in their religious capacity at 9 o'clock in the school-room, to examine the children, who exhibit different specimens of their performances. This ends about 11; they meet in the church at 12, when they go through the same exercises as those before noticed, which last about an hour and a half. They have another meeting at 6 o'clock in the evening; and besides the meetings on Sundays, they have a sermon two nights in the week."

"There is no instance of the church being neglected by those who are well and able to walk. It is their delight to attend it, and the religious and moral deportment of the whole Society is highly praiseworthy. There are no vicious habits among them. There is not an instance of swearing or lying, or debauchery of any kind; and as to cheating, so commonly practised in civilized society, they have no temptation to it whatever. As individuals they have no use for money and no fear of want."

Mr. Mellish further observes, "It has been doubted whether the Society will continue *united*, on which alone depends their prosperity. From the principle on which the connexion is formed, and the objects they have in view, I am of opinion they will not only continue united but that they will, in all probability, be a model for other Societies. If their union continue, their prospects are bright indeed, both for time and eternity. Here they have the mutual aid of each other, and are free from a thousand temptations to which mankind in general are subjected. Having no fear of want they have literally no care for the morrow—they have no use for money, the love of which is the root of all evil. In health they have the fellowship of people of the like mind with themselves—in sickness, they have the advice and as-

sistance of friends on whom they can rely with perfect confidence—of a medical man, who can have no wish but to render them a service,—and of a minister of religion, to pour the balm of spiritual consolation into their wounded spirits without money and without price. At death they can resign their offspring to the charge of the Society in the full confidence of their well being—which single circumstance disarms the grim messenger of more than half his terrors. And the purity of their life having fitted them for the enjoyment of God, they can resign their spirits into the hands of the merciful Father of spirits;—and their bodies being consigned to the dust among the abodes of their brethren, their graves are so many memorials of their virtues."

"Any person may join the Society; and the mode of doing so is equally simple with all the other regulations. They have no religious test. The candidate intimates his intention, and is received on trial one month, during which he lives at the tavern. If he is then satisfied, and chooses to conform to their principles of morality, he is forthwith admitted as a member, and entitled to all the privileges of the Society. If he is rich, he deposites all his property in the common stock—if he is poor, he has no lack, all his wants are supplied out of that stock."

We have now given the principal facts recorded by Mr. Mellish respecting the Harmonist Society. Within a few years this people sold their property in Pennsylvania and removed still farther to the westward, and settled, if we mistake not, in Indiana. If the account of them by Mr. Mellish, and by others who have visited them, be correct, they are justly entitled to a very high rank among the many denominations of Christians. Perhaps there is not one in our country which has higher claims to the character of disciples of the Prince of peace. As becomes his followers they are decided in their principles against war, and disposed to live in peace, not only among themselves but with all men Yet, like their Lord and Master, they were traduced and persecuted in their own country.

Let Christians of other denominations who adopt a human creed as a test of character, compare themselves and the people of their respective sects with the Harmonist Society, and then ask themselves, whether the Harmonists do not succeed better without such a test than others do with one; and whether there can be any better test of character than the moral precepts of the gospel. After all the contentions among Christians and all the censures which they have passed on one another, it is not *Lutheranism*, nor *Calvinism*, nor *Arminianism*, nor any other *ism* of human manufacture, which constitutes a person a follower of Christ; but it is *keeping the commandments of God* delivered by him.

INCONSISTENCY OF CHRISTIANS.

When we consider the vast extent of the christian morality, and compare it with the inadequate conceptions of duty which many christians entertain, it may well be thought surprising that men should have discovered so much more solicitude to erect standards of faith than standards of practice. The utmost care has been taken to preserve uniformity of doctrine and speculation. Men have guarded the articles of their faith by every possible barrier; and have considered the church in danger when their formularies have been departed from, or their absolute perfection doubted or denied; but seem never to have thought it equally necessary to vindicate a system of duties. Diversity of sentiment on the subject of practice has been thought a less dangerous heresy than on that of opinion. A church or synod cannot be shown in ecclesiastical history that has established a creed of morals. And though no man who undertakes to collect the opinions of different Christians on this subject of christian purity and requirement, but will discover that their notions are extremely imperfect and erroneous; yet this does not appear to have excited any alarm. The defenders of the faith do not here rush together to support the cause of truth; and there is comparatively little anxiety lest the *law* which Jesus delivered should be invalidated by any unhallowed freedom of inquiry.

Yet are there not some duties of a Christian of which they appear to have no adequate sense? Are there not others which seem to have been set aside by common consent as impracticable or unnecessary? Whence this strange inconsistency then in our religious zeal? Is it because a standard of duty is not worth erecting? Is it because the intentions of scripture are more plain upon this subject than on articles of faith? Or is it because the love of domination is more flattered by subjecting other men to the rule of our speculations, than by taking care that they do not mistake their duty?

Whatever answer may be given to these questions, no one who makes the scriptures his study need be more surprised or concerned at the variety of doctrines which men have attempted to draw from them, than at the imperfect notions which still exist on the subject of duty. The cause is to be sought, not in the obscurity of our Saviour's precepts, for in general their spirit cannot be mistaken; but it is to be sought in our ignorance of ourselves, in our slavish subjection to custom and fashion, in our evil hearts and thoughtless lives, and, above all, in the great reluctance which every man feels to suffer the standard of duty to be raised much higher than the point to which he has himself attained.

B.

SKETCH OF BOERHAAVE.

For the Christian Disciple.

It comes within the scope of your design, I believe, to insert in your work biographies of literary, scientific, and pious persons. And, in my opinion, no instruction is comparable with that of teaching lessons of virtue and piety by example. In aid of your praise-worthy plan I have abridged the life of a distinguished physician, written by Dr. Johnson, and who died in the last century.

Dr. Herman Boerhaave was born 1668, at Voorhout, near Leyden. His father was minister of Voorhout, and a learned man. His mother was a tradesman's daughter, and had obtained a knowledge of physic not common in female students.

Boerhaave was always designed by his father for the ministry. At the age of eleven, he had made great proficiency in grammatical learning and the elements of languages. To recreate his mind and strengthen his constitution, he employed himself in agriculture, which he continued through life, to the benefit of his mind and body. His studies were interrupted at the age of 12 by a malignant ulcer, upon his left thigh, which for near five years afflicted him severely, and defeated the art of his physicians. Then it was his own pain taught him to compassionate others, and incited him to attempt the discovery of other methods more certain than those used for him. At the age of 14 he lost his father. At this early age he was victorious in every contest for prizes at his school. His father left him but little property, but with a resolution equal to his abilities, and an unshaken spirit he determined to supply by diligence the want of fortune. At the university his genius and industry met with patronage and applause. Young Boerhaave made great advances in all the sciences; he studied mathematises for pleasure and from a conviction of their necessity; but regulated his studies with a view to divinity. At the age of 22, having uncommon reputation for piety and erudition, he took his degree in philosophy. He read the scriptures in their original languages, and was struck with veneration of the purity of the doctrine of the early writers and the holiness of their lives. Having exhausted his fortune in the pursuit of his studies and having an uncommon knowledge of the mathematics, he read lectures in those sciences, for a support.

His propension to the study of physic induced him to devote considerable time to medical writers, although he intended it only for diversion. He read the ancient physicians through all the Greek and Latin writers; he engaged in the practice of chymistry and botany with great eagerness. He intended, after taking the degree of doctor in physic, which he obtained at the age of 25, to carry into effect his pious design of undertaking the ministry. But a malicious report having been industriously spread of his be-

ing an Atheist, he thought it neither necessary nor prudent to struggle with the torrent of popular prejudice, and determined to devote himself to a profession which must claim the second place among those which are of the greatest benefit to mankind.

Boerhaave began to visit patients, but without much encouragement. His time was wholly taken up in visiting the sick, studying, making chymical experiments, teaching mathematics, and reading the scriptures. At the age of 33 he was elected to a professorship of physic in the university, and read lectures with great applause. He reduced the science of chymistry to certain principles. He continued advancing in reputation at home and abroad, and foreign societies elected him to memberships. He had the gout so severely that he was confined to his bed five months, and he declared, that when he lay whole days and nights without sleep, he found no method so diverting as meditations upon his studies—reviewing those stores of knowledge which he had reposited in his memory. His patience was founded on religion, not vanity, not on vain reasonings, but on confidence in God.

So far was this great master from presumptive confidence in his abilities, that, in his examinations of the sick, he was remarkably circumstantial; and he well knew that life is not to be sacrificed, either to an affectation of quick discernment, or of crowded practice, but may be required, if trifled away, at the hand of the physician.

In his last illness, which was to the last degree lingering and painful, his firmness did not forsake him. He neither intermitted the necessary cares of life, nor forgot the proper preparations for death. He said his long sickness had afforded him opportunities of contemplating the wonderful and inexplicable union of soul and body; that his soul was always master of itself, and always resigned to the pleasure of its Maker. He lamented any impatience under suffering, saying, he that loves God, ought to think nothing desirable but what is most pleasing to the Supreme Goodness. As death approached he was more cheerful under his torments. He died in the 70th year of his age.

Thus died Boerhaave, a man formed by nature for great designs, and guided by religion in the exertion of his abilities. He was of a robust and athletic constitution of body, so hardened by early severities and wholsome fatigues, that he was insensible to inclemencies of weather. He was cheerful, forbearing and forgiving, and was an admirable example of temperance, fortitude, humility and devotion. His piety and a religious sense of his dependence on God, was the basis of all his virtues, and the principle of his whole conduct. He ascribed nothing to himself, did not conceive he could subdue passion or withstand temptation by his own power; but attributed every good thought, and every laudable action, to the Father of Goodness. He avowed that he had attained to a mastery over a resentful temper

by daily prayer and meditation. Throughout his life the first hour, after rising in the morning, he retired to private prayer and meditation, and told his friends it gave him spirit and vigour in the business of the day. He therefore commended it as the best rule of life, for nothing, he knew, could support the soul but a confidence in God, nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.

The excellence of the christian religion was the frequent subject of his conversation. He asserted on all occasions the divine authority and sacred efficacy of the holy scriptures, and maintained that they alone taught the way of salvation, and that they only could give peace of mind. Such were the sentiments of Boerhaave. May his example extend its influence to his admirers and followers! May those who study his writings imitate his life! And those who endeavour after his knowledge aspire to his piety!

S. A.

MORAL AND RELIGIOUS NARRATIVES.

For the Christian Disciple.

No. I.
The Family Bible.

"SHALL we send off our new family bible with the other furniture?" said Mr. Olney to his wife, when they were packing up several household articles, which their reduced circumstances compelled them to dispose of at public auction. Mrs. Olney started with some alarm at the question—her cheek reddened—her eye moistened—and she looked at her husband with that expression of mingled doubt and confidence, which we feel when a friend whom we love lets fall a careless yet cutting remark. "Did I not know, Mr. Olney," she replied, "that however gay and elastic your spirits usually are, you never are in the habit of jesting on serious subjects, I should suspect you now, not only of trifling with my feelings, but also of really sporting with sacred things." "I repeat the question, then, my dear," said he, "and assure you that I am in earnest. Nothing but the distress of our circumstances could compel me to suggest the proposal." Mrs. Olney said nothing, but taking a small pair of golden pendants from her ears, which were set with brilliant pearl, and had adorned her better days, she went to her husband, smiled, and put her only remaining jewels into his hand. She then carried away in triumph the bible, which she placed, after kissing it, with something like an air of affection, into a trunk, among a few indispensable articles which she was about to reserve.

Their course of life henceforward became changed from what it formerly had been. They experienced a total reverse. There were some friends, it is true, who were, if possible, drawn still closer to them by this new bond of adversity.

But the larger portion of their acquaintance gradually avoided and forgot them. They never thought of complaining at this conduct, and, as we think, they had no right to complain. It was impossible for them to reciprocate attentions according to the established forms of society, so that the visits and notice of more prosperous persons could only have laid upon them a burden, which it was not in their power to discharge. Murmurings have been too frequent against the hard heartedness of the world in this respect. Undoubtedly we can find too many instances for the honour of human nature of proud and haughty prosperity—but do we, on the other hand, find too many examples of meek and resigned adversity? And besides, we might perhaps discover, if we looked into the breasts of the rich, that it is often rather a delicacy of mind than a triumph of imagined superiority, which induces them to avoid their former friends when sunk into poverty. They may imagine that notice, under such circumstances, is oppression; that condescension is insult; that intercourse is intolerable, because it is not equal; and indeed, if we may judge by what we have sometimes seen, their supposition would not be far from the right. But we are forgetting that our immediate business is narrative, and not discussion.

In proportion as Mr. and Mrs. Olney became abstracted from the rich and fashionable world, they were compelled to seek for resources of felicity within themselves. In their brightest days, religion had never been swallowed up by "the deceitfulness of life." Its light had only served to mellow and subdue the brilliancy which glistened from the sunshine of the world. Now that that sunshine had gone down, there still beamed within their hearts the same religion—like the evening star which only *seems* to glow more intensely, from the comparative darkness around it.

Their days were now passed in labour. Instead of those benevolent projects, those charitable visits, those festive assemblies, and that idly busy routine, with which their time was formerly measured and filled up, they were constantly employed in manual industry. But they were as happy as they were industrious. One evening, when they were conversing on the many resources which even the humbleness of their present situation allowed them for happiness, Mr. Olney exclaimed, "But for the best and richest of all our comforts, Mrs. O. we are indebted to your care and providence. "Explain yourself, Mr. Olney," said she. "Why," replied he, "have we, or can we have a greater pleasure on earth than we derive from our daily and punctual task of perusing a portion of the holy scriptures? When engaged over that sacred page, what a contrast does the employment present to our occupations abroad? There, all is tumult, hurry, noise. Here, all is peace, calmness, joy. In the world, we see many examples of folly and wickedness, by the influence of which we are constantly liable to be corrupted.

In the bible, we see treasures of heavenly wisdom, which so far from disgusting or making us degenerate, impart both to our intellects and hearts a delightful charm, and resist, as I hope, the contaminating influences to which we are exposed. How many times have I been able to subdue a temptation, by the recollection of some forcible precept which I had read in the morning. How often have I been cheered and sustained in my weary toil, by the thought of the single hour which I should pass in the evening, either in reading that holy book, or pursuing those silent meditations, or joining with you in that sweet converse, which its sublime truths and doctrines suggested! Did I go then too far, in pronouncing you to be the immediate author of our most valuable blessings? The eyes of Mrs. Olney dropped, as she heard this sincere and well-merited praise. Her heart throbbed with so much pleasure at listening to commendations from one, whom she had every reason to cherish and respect, that she began to grow alarmed at her almost exulting self complacency, which she checked immediately by the following reply: "Rather, Mr. Olney, let us look up to a higher source for whatever comforts and blessings we are at present enjoying." They kneeled, and joined in their evening devotions.

On the next day, when her husband had departed for the scene of his daily employments, she was compelled, for some reason or other, to chide a fine little daughter, who seldom indeed gave her parents cause of anger or regret. It had hitherto been her custom to reward the virtues of her young family by allowing them to amuse themselves over the plates in the family bible. The girl just mentioned was therefore punished for her misdemeanour by an exclusion from the amusement during that day. She received the punishment with sorrow, rather because it was an expression of her mother's displeasure, than for the sake of the trifling disappointment which she had incurred. For that very reason, however, so long as the exclusion lasted, so long she felt unhappy; and while her brothers and sisters were engaged in admiring some new picture which they had never happened to see before, or in tracing the history of another, or eagerly pointing out beauties in another, perhaps for the hundredth time—our little culprit could no longer endure her state of condemnation, but going with tears in her eyes to her mother, said, "I remember, mamma, that you told papa what an excellent command you thought that one was, which he read this morning—Let not the sun go down upon thy wrath. And when I asked you what wrath was, you said it was anger, and told me always to observe the command. Now, mamma, I will confess I was a little angry, though I had no right to be, for not being permitted to look over the pictures in the bible; but I forgot it all a good while ago, because you told me I must obey the command. Now do, dear mamma, do the same as I have done, and forgive me before the sun goes

down, since I am very sorry for my fault." The enraptured mother, as she clasped her child to her bosom, and exclaimed, I *do* forgive you, my daughter, lifted up her eyes to heaven, and silently breathed out her gratitude, that in the time of her distress she had had it in her heart to sacrifice a pair of paltry jewels, to procure a treasure, which she was every day experiencing, in most unexpected ways, to be indeed of great price.

Many years did not elapse, before new and unforeseen events restored this humble, peaceable, happy family to the prosperity and splendour it had once enjoyed. Their trials had not been inflicted upon them in vain. They had learnt a lesson of religion, and especially they felt with so strong a force the value of the word of God, that they could not contemplate their late adversity with the least emotions of regret. They still continued in the daily practice of reading a portion of its contents; the character of every member of the family in consequence received a higher tone of elevation, was imbued with more seriousness, and enjoyed a richer calm, than the influence of any other book could possibly bestow.

When Mrs. Olney was attacked with her last illness, she was one day so restless and agitated, that no anodyne could soothe her to repose. The physician who was called, declared, "She has a fever, which I cannot allay." Her afflicted husband was unceasingly desiring her to inform him what could be done to afford her ease. But she knew not how to satisfy him. While the whole family with their friends were thus involved in agony and apprehension, the daughter of whom we have just related a juvenile anecdote, and who had now arrived at the years of full discretion, silently went to the table, and taking the family bible, sat by her mother's bed-side. She asked her no question; she only caught her eye; that eye appeared to say, you are the best physician, my daughter. She opened at the fifteenth chapter of the first epistle to the Corinthians, at the middle of which she began, and read in an audible voice till she arrived at the fifty-fifth verse. She was about to proceed, when her dying mother caught hold of her arm, and said, Stop, my daughter, let *me* repeat the next verse: O death, where is thy sting? O grave, where is thy victory? In a few moments she calmly expired.

The daughter, who bore so conspicuous a part in this interesting scene, is now in possession of her mother's bible, and what with the impressive recollections connected with that event, together with the unutterable value of the book itself, and the pleasure of following her mother's example, in all that relates to it, she estimates "the family bible" far higher than the rest of the portion which fell to her lot.

PROGRESS OF LIGHT ON THE CONDITION OF THE AFRICANS IN THIS COUNTRY.

THE apathy which has generally prevailed in regard to the condition of that part of the population of our country which has been deprived of the rights of man and doomed to slavery, must be astonishing to men of reflection and benevolence. Nor can it fail to give them pleasure to know that the eyes of many are opening on this awful subject. The following information has been collected from two letters, written by Evan Thomas, jun. of Baltimore. The first was dated in July, 1816, and addressed to Richard Phillips, of London. In speaking of the salutary influence of Bible Societies in this country, the writer observes :—

"Amongst the numerous salutary effects which result from the influence of gospel light, the melioration of the condition of the enslaved Africans, and a general disposition to emancipate, them are conspicuous. Not more than 40 years ago, when my father proclaimed liberty to those in his possession, it excited the greatest alarm throughout the state, and every effort which sophistry could suggest was made to induce him to retract. Now emancipation seems to engage the attention of all ranks. Societies are forming in the midst of the slave states, in some instances almost exclusively by slave holders, for the express purpose of promoting that interesting measure. Formerly the *right* to hold slaves was scarcely ever questioned ; *now* it is admitted on all sides that they are justly entitled to their liberty. Under this impression many are disposed to emancipate them, but are not willing to turn them loose without education upon the community. The Societies to which I allude seem to be in favour of colonization. To a petition circulated under the auspices of the Abolition Society of Tennessee to the legislature of that state for some legislative provision in the case, there were upwards of 1500 signatures ; and as an evidence of their earnest desire for the consummation of their request, many of the slave-holders were so particular as to write opposite to their names '*slave-holder.*' In this state emancipation seems to be the order of the day —many families of the first rank have recently manumitted their slaves—few die now without making provision for their enlargement."

"I expect very soon to have it in my power to announce to thee, the organization of a society in this city for the melioration of the condition of the African race."

"I regret that I cannot give thee an account of the last annual exhibition of the African Academy in this city—but it is with much satisfaction that I can state that there is an evident increase of attention to the literary education of the black and colored people."

"Ever since my return from England, I have reflected with surprise and regret upon the continuance of the cruel unchristian penal code, which an-

nually hurls into eternity so many of your athletic, ingenuous and enterprising young men, who might under a more humane system have been made useful and valuable subjects.—I wish the people of England could take a view of *our penitentiary*, and see how we manage the *banditti*, which are poured upon our shores from all parts of the world. It would be a spectacle not easily effaced from their recollection: instead of foul and gloomy apartments, and clanking chains, they would see open and airy rooms, free from close offensive smells, walls as white as snow, and floors as clean as they can be scrubbed. On all sides the busy artisans ply sedulously and silently at their several occupations. Smiths, nail-makers, spinners, weavers, shoe-makers, tailors, and a long train of manufacturers in their proper apartments, present to the eye of the spectator such a scene of active industry, order and comfort, as to cause him to lose sight of *punishment*, and to consider himself in the midst, as it really is, of a very thriving manufactory. They would also see that, notwithstanding there is a regular and ample supply of excellent provisions, such as beef, &c. furnished to the criminals, *their labour is found to be quite adequate to their maintenance*,—a fact of the utmost importance, as it is conclusive evidence of the expediency of the institution.—The state is not only at no expense for their maintenance, but is actually benefitted by their labours.

Second Letter.

This letter was dated the 12th of Jan. 1817, from which we select the following passages:

"Some time last summer a few individuals compassionating the deplorably neglected condition of the numerous coloured people of this city, and persuaded of the truth of the scriptural declaration—'He hath made of one blood all the nations of them that dwell upon the earth,' associated for the purpose of imparting useful learning to them. Three hundred pupils immediately presented themselves. In a short time the number of pupils increased to upwards of one thousand. The association formed itself into a society, assumed the title of 'The African Free School Society,' and adopted rules and regulations for the government of the Institution."

"Such has been the progress of these pupils—such their desire to improve their intellectual faculties—such their attention to decorum and good order—that a very lively interest has been excited, not only in the Society but amongst the different individuals who have visited the establishment."

"Thus by the blessing of Providence a number of our fellow beings, who have been existing in a state of deplorable ignorance, in an age termed the most *enlightened*, are about to partake of one of the greatest blessing, of civilized life—useful learning."

"Good fruits are already apparent; more than two thirds of our pupils are rapidly advancing in their studies, and exhibit in their deportment a condescension and decorum creditable to any people."

"The whole may be thus characterized :

"1st. Blacks, native Africans or descendants,	300
"2d. Mixed race—from whites and blacks, whites and native Indians, native Indians and blacks, Asiatics and whites, Asatice and blacks,	800
"3d. Aboriginals,	
"4th. Asiatics, principally Malays,	
Total,	1100

POETRY.

CHRISTMAS HYMN—BY G. CARSEER.

Men of Peace and Warriors.

SING hymns to God, ye sons of peace :
The sounds of war and battle cease ;
The Prince of peace is come :
No longer foes in armour shine,
No longer roars along the line
The loud, tremendous drum.

Ye sons of war the battle ends :
Embrace your enemies as friends ;
In love together meet :
The helmet, sword and quiver yield,
And freely cast the spear and shield
At Jesus' peaceful feet.

No longer garments, whelm'd in blood,
Offend your sight, no more the flood
Of crimson dies the plain ;
No longer murder's rapid car
Rolls fiercely, in the field of war,
O'er mountains of the slain.

Confess that cruel was your rage,
And let not hist'ry's glaring page
Again delude mankind ;
For ravag'd fields and towns in flames
Add no just glory to your names,
Nor dignify the mind.

INTELLIGENCE.

SECOND ANNUAL REPORT OF THE MASSACHUSETTS PEACE SOCIETY.

ON this Second Anniversary of the Massachusetts Peace Society its officers have the pleasure of announcing to their brethren, that the God of peace has smiled on the efforts for diffusing the pacific principles of his beloved Son,—and has given great encouragement for more powerful and persevering exertions.

It is however proper to observe, that in representing the success of the Society as great, respect is had to the means employed. In any other view great effects are not to be expected from such limited means as have hitherto been at the command of the Executive Committee. The funds of the Society have principally consisted of the annual subscriptions of one dollar to each member. From this statement it must be evident that the pecuniary means have not comported with the magnitude of the object—PEACE ON EARTH.

At the Annual Meeting of the last year there remained on hand, of the Sermon on War 590 copies—of the first Circular Letter 230. These, excepting a few copies, have been gratuitously distributed ; and 1500 copies of a second Circular Letter have been printed for the Committee of Inquiry, and distributed by them. In addition to these the Executive Committee have distributed 355 copies of the Solemn Review, and 2696 of the several Numbers of the Friend of Peace. This statement includes what the members of the society have received according to the Constitution.

The gratuitous distributions have

not been confined to this State nor to the United States; they have been extended to Canada, Nova Scotia and New-Brunswick, on this continent; to France and Russia, on the continent of Europe; to Asia, by the Congregational and Baptist Missionaries; to various parts of the island of Great Britain, and to St. Domingo. So far as information has been obtained the Tracts have been gratefully received, and have generally procured friends to the objects of the society It has been particularly the aim of the Executive Committee to excite the attention of men of intelligence and respectability, whose opinions and exertions would have influence on others. In this attempt they have been successful

In the course of the last year the society has been increased by the addition of 131 members. The whole number, so far as reports have been made, is 304*—of which 80 are ministers of religion; and the greater part of the new members are persons of respectable standing and influence.

But in estimating the prospects of success we are not limited to what has been done by this society, we may justly take into view the exertions of others in the same cause.

In our own country two societies have been formed in the course of the year—the Peace Society of Maine, and the Cayuga Peace Society. Several others have been proposed if not actually established.

The Society in Ohio has been divided into four organized branches; and the last accounts stated a probability that another branch would soon be formed, including a part of Indiana. The Ohio Society has published in the course of the year 8000 copies of several Numbers of the Friend of Peace, the most of which had been disposed of in October. The society consists of more than 100 members, among whom are some respectable clergymen and statesmen.

Several of the pamphlets which have been circulated by the Massachusetts Peace Society, have gone through five or six editions in different parts of this country;—all of them have been reprinted, excepting the last Circular Letter and the Tenth Number of the Friend of Peace. To the New-England Tract Society, and to several Editors of Newspapers and Periodical Works, this society is under obligations for friendly and gratuitous aid in the good cause.

The Divine influence in favour of peace has not been confined to the United States. We have friends and coadjutors in the neighbouring British Provinces, and in different parts of Europe. In London a Society has been formed for the Promotion of Permanent and Universal Peace, between which and this society a correspondence has commenced. The letter from the London Society, of June 18th, informs that they had then printed 32,000 Tracts, besides 20,000 copies of an Address to the public; and that they were preparing to translate some of their Tracts into foreign languages, and to introduce the subject among the neighbouring nations. From the character of several of their Committee, whose names are known in this country, we may anticipate persevering exertions and favourable results.

In the enumeration of auspicious occurrences, the letters from His Majesty the Emperor of Russia, and His Excellency Prince Galitzin are worthy of particular notice,—as containing a pledge that their "power and influence shall be employed in striving to secure to the nations the blessings of that peace which they now enjoy." Nor should their condescension and goodness be forgotten in sending their letters in our own language. We can hardly conceive how their letters could have more clearly expressed their approbation of the object of the society, or have been better adapted to encourage our hearts

On receiving these letters, believing it would be agreeable to Prince Galitzin, the Trustees elected him an Honorary Member of the Massachusetts Peace Society—which measure they hope will be approved by this meeting.

Many agreeable letters have been received in the course of the year; from which, as well as from verbal intelligence, it appears that prior to the establishment of Peace Societies, a far greater number of Christians than was generally supposed, had been shocked by the contrast between the spirit and practice of war, and the precepts and example of the Messiah.

*More than 20 names have since been reported.

It has also appeared that the minds of other reflecting men have been remarkably open to receive light on the subject of war, and that but little attention has been necessary to convince them, that war is not a fruit of that wisdom which is from above. Some who have doubted the practicability of abolishing war, have professed a belief that the exertions of Peace Societies will do much good, that they will cause statesmen more seriously to reflect on the subject and thus prevent so frequent a recurrence of the calamity as would otherwise take place. This, it will be perceived, is admitting enough to justify the greatest exertions

But if it be correct to infer from what has been done with very limited expense and exertion, what might be done by more ample means and efforts, there will be no room to doubt that a *hundredth part* of the annual expenditures of Christian nations in preparing for war, if judiciously employed, would be sufficient, in twenty years, to abolish the custom from every country on which the gospel shines.

It does not require a learned education, nor much reflection, to convince men of common sense, that War is the Enemy and Peace the Friend of mankind What if some men have been enriched by war; is it not obvious that they must have fattened on the spoils and blood of their brethren of another country, or on the toil and oppression of their fellow citizens? What if others complain that they have been impoverished and ruined by peace; is it not clear that the foundation of their bankruptcy was laid in the preceding war, or in their own improvident thirst for gain?—But to one who is a gainer by war, thousands are sufferers; and to one who suffers by peace, thousands are gainers. Besides, the existence of such a custom as war for the settlement of disputes, subjects every thing to hazard, and renders insecure the most prosperous and flourishing conditions of communities and individuals. This year they may be surrounded with every earthly comfort; the next they may be reduced to beggary or butchered by an army of ferocious and licensed robbers, urged on by a Christian government!

Not only is war the greatest scourge and curse of nations—the means of despotism, oppression, poverty and wo, but it ever involves the most flagrant injustice, and crimes of the deepest die. The fame of the conqueror, which resounds through the world, results from multiplying ten thousand fold the sin of Cain and the most atrocious crimes of unlicensed robbers and pirates. All that one nation gains by war is so much lost to another, or to suffering individuals; and nineteen out of twenty of the conquering nation are real sufferers by what is called a successful war.

To this catalogue of evils we may add, that war is the grand reservatory and hotbed of vice and crime—from which every country is filled with felons, who live by depredation, till they find their way to the prison or the gallows

To effect the abolition of such a custom, what exertions can be too great! Only to save such a town as Boston from the fate of Moscow, or from the usual calamities of a city taken by assault, would justify the expense of a hundred millions of dollars, and ten years of benevolent exertion throughout the United States. If this be doubted, let fancy for a moment apply to this town the sacking of a city taken by storm;—a hundred thousand ferocious troops—let loose from all restraint, inflamed by malignity, avarice and lust—plundering or burning your property according to their pleasure—filling your streets and houses with massacre and blood, violation and death! Say not that such a scene in Boston is impossible. For to such horrors every town and city on earth is now liable, in consequence of the popularity which has been given to war as a just and honourable mode of deciding the controversies of Rulers. If no means are in operation to prevent it, better adapted to the purpose than preparations for war, it may safely be said, that Boston is more likely to be sacked within ten years to come, than Moscow was ten years ago. To save *this town*, and all the towns and cities of the world from such horrible scenes is the object of Peace Societies. Indeed it embraces the virtue and happiness of the whole human family.

If then there be any institution in which all mankind are interested, and which claims the favour and patronage of all, such are societies for the abolition of war and the promotion of peace.

Were there only a probability of such partial success as the doubting friends of the society admit, the object would justify the fervent prayers and vigorous exertions of every Christian in every country But there is something more than a probability of partial success; there is a moral certainty of complete success—provided, that exertions be made corresponding with the importance of the object. And every cent which is given in this cause, may be the means of saving a hundred dollars in war taxes;—and what is still more important, every cent may save a soul from death and hide a multitude of sins. For the cause is the Lord's, and he will give effect to benevolent exertions.

In this age the eye of benevolence has discovered that *preventing evil* is entitled to the front rank among the various modes of *doing good;* and that it is much better to prevent pauperism, beggary and crime, by seasonably providing the means of virtuous education and employment, than to support paupers, beggars and criminals in a state of idleness and vice. May we not then reasonably presume that it will soon be discovered, that it is much better and cheaper, as well as more christian, to prevent war by pacific means, than to support such a barbarous, expensive and all-devouring custom? And that "the most noble of all ambitions is that of promoting peace on earth and good will to man."

The dire calamities which have recently been felt on both continents—the progressive illuminations of the word of life, and the conciliating tendency of a thousand benevolent institutions, have all conspired to prepare the minds of Christians to listen to the principles of peace, to desire their dissemination, and to co-operate in one form or another to emancipate the world from the guilt, the tyranny and the desolations of war.

In conclusion, it may be proper to indulge a thought on the auspicious coincidence of Anniversaries. This is not only the Anniversary of the Massachusetts Peace Society, but also of the Annunciation of the Pacific Alliance in Europe, and of the birth of the Prince of Peace; who has taught us to love our enemies—to bless and curse not. In two of the neighbouring states, this day has been set apart for public thanksgiving and praise. May we not then rejoice in the belief that much will have been done in various parts of the world to aid the cause for which we are assembled. May we not also indulge the pleasing hope that CHRISTMAS will hencefoorth be generally appropriated to the work of promoting the design of the Saviour's mission,—that the anthem of angels will be be better understood,—that on each successive return of this season the temples of the Lord in every land will be crowded with worshippers, and resound with the song—GLORY TO GOD IN THE HIGHEST—ON EARTH PEACE—GOOD WILL TOWARDS MEN.

REPORT OF THE SELECT COMMITTEE OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH-AMERICA—Nov 6 1817.

Of this valuable Report we can give only the outlines and principal facts. The Report contains pleasing accounts of the labours of the Missionaries employed by the Society: Rev. Dr. N. Porter in Fryeburg and the vicinity; Rev Asa Piper in the vicinity of Belfast; Rev. Daniel Lovejoy at Robbinston and vicinity; Rev. Josiah Peet at Norridgewock and the vicinity; Rev John Sawyer at Brownville and the vicinity; Rev. Henry True at Appleton and the vicinity; Rev. Peter Nurse at Ellsworth and the vicinity; of Mr Sargent among the Stockbridge Indians; and Rev. Mr. Alden among the Senacas and Munsees. From the account of the latter Mission we give the following extracts:

The Rev. Timothy Alden, (president of Alleghany College,) in pursuance of the appointment of the Society, has visited the Seneca and the Munsee Indians, and performed missionary service among the destitute white inhabitants of the South-western

settlements. He "made it a point to preach whenever and wherever an assembly could be collected; which sometimes scarcely amounted to 20, and seldom to more than 50 hearers, except upon the Sabbath, when he sometimes had nearly 200 At the white settlements, generally consisting of people from the eastern states," he writes, that "he was cordially received;" adding, that "in all places there was a readiness, and in most an eagerness, to hear the gospel; and frequent were the lamentations that this privilege is so rarely enjoyed in those out posts of Immanuel's kingdom." After a brief account of the establishment of a mission by a Society in New York at the Tuscarora village, containing 320 souls, and the expected ordination of Mr. James C. Crane as their resident missionary, and of the religious state of the country, westerly from Lake Ontario, he proceeds to give information of the more immediate objects of our charity—the Indians.

"In Cornplanter's village, extending one mile along the banks of the Alleghany, are 48 persons, of different ages and both sexes. I preached twice on a Sabbath in the spacious house of that noble spirited chief, which was well filled, and mostly with Indians. Some of these were from Peter Krous's neighbourhood and from Cold Spring. Henry Obeel, Cornplanter's eldest son, a major in the late war, officiated as my interpreter. He performed with promptitude and in such a manner as to arrest the attention of the aboriginal part of my auditory. He has often interpreted in councils on subjects of business, but never before for a clergyman. Few if any of the Senecas have ever had so great advantages for an education as the major. In early life he was at school nearly 6 years in Philadelphia. He is a man of a very strong mind. At the close of each of my discourses, Cornplanter delivered an interesting address, in which he expressed his gratitude for the notice taken of him and his people. He said, 'I am always happy to see the ministers, and to have them preach at Jennesadaqua We begin to understand something of the gospel. We have been in the dark, but we are beginning to see light. I have long been convinced that we are wrong. I have often told my people that we must be wrong, and that you must be right, because you have the words of the Great Spirit written in a book.'"

Mr. Alden had informed him the day before, that he was going to see Red Jacket and the Indians of his village. In one of his addresses, Cornplanter said, "I have often talked to Red Jacket about worshipping the Great Spirit in your way, but he has constantly told me, that he was determined never to conform to your way, that he meant to hold on in the way which his fathers had taught him. As your object is good, it can do no hurt to visit him and his people, but I do not think that he will take hold of it. If I thought Red Jacket would take hold of it, I would go with you to see Red Jacket, and talk to him about it"—"On the following day," writes the missionary, "he obligingly accompanied us 14 miles, to Cold Spring. In passing difficult and dangerous places, he kindly took the lead, shewing us the safest course, and whenever we came to a piece of tolerable road, with much civility he would fall back, and, pointing for me to go forward, say, in broken English, *good road, good road*" Having taken notice of an Indian school, which he visited, under the care of Mr. Oldham, and of the salutary effect of his instructions and example; and of another at Cold Spring, "diligently taught by Mr. Elkinton, at the expense of the Friends, who have long bestowed their benevolent attentions on this section of the Seneca tribe;" he mentions his preaching at a private house in Big Valley, nigh the upper end of the Indian reserve, which lies upon the Alleghany. Anneh'-yesh,* a respectable chief, usually called Long John, and more than a dozen other Indians attended the meeting. Mr. McKay, a gentleman well versed in the Seneca language, acted the part of an interpreter with ability. The chief made a speech, in which he thanked me for coming to see the Indians and to preach to them, and wished me to express his grateful acknowledgements to the good people,

* The Tallest, or The Tall One.

who thought so much of the poor Indians as to send a preacher to them. From all that he had heard, he "had little expectation of being permitted to preach to the Indians in this, which is the most populous settlement of the Senecas;" but he "met with a much more agreeable reception than he had anticipated. Accompanied by Mr. Hyde," he observes, "we visited some of the natives, particularly Young King and Capt Pollard, two of the most influential chiefs. The business of my mission was made known to them, and they expressed their approbation of the object. Pollard said he was glad I had called on the chiefs so as to inform them of my wishes, that they might have opportunity to communicate them to their people. It was their desire that the meeting might be on the Sabbath, to which I cheerfully agreed." Of the discourse to the Indians, at the time appointed, he gives the following interesting account. "We met at the schoolhouse in the Seneca village, and it was filled with the tawny inhabitants, while a considerable number stood without at the door and windows. Ten chiefs were present, of whom one was the noted Sō-gwē-ō-wau-tau,* known by the name of Red Jacket, of whose shrewd remarks to missionaries, on some former occasions, you have probably been apprised. In my address I spake of the past and present state of the Indians, lamented the bad example too often set them, and the injustice not unfrequently done them by the unprincipled among their white brethren. I spake of the excellence and infinite importance of the gospel, and the comfort, which many Indians had enjoyed on a death bed in trusting their souls to the Lord Jesus Christ. I descanted on the uncertainty of life, a judgement to come, and an eternity to follow, the awful state of all men by nature, and the only method of escape from the wrath which awaits the impenitent and unbelieving, representing that Jesus is the Son of God and the only Saviour of the world. I also spake of the wonderful exertions of the present day for spreading the gospel to the unenlightened parts of the earth, of the prophetic declarations of scripture relative to a happy period, which is fast approaching, when poor Indians, and millions of the human race, as ignorant as they, would be brought to behold and to rejoice in the glorious light of the gospel, when every wicked practice would come to an end, and all the tribes of men would form one vast band of brethren. I mentioned that the good people of Boston and the vicinity, a distant place on this island, (adopting their language,) had sent me to preach to them, that they had no sinister motives for so doing, that they did not wish for their land, nor any thing they possessed; but, feeling the comforts of religion in their own hearts, they longed to see the Indians and all their fellow creatures blessed with the heart cheering hopes of the gospel of Jesus, and they considered it a duty to help those, who are unable to help themselves, as far as in their power, to a knowledge of such infinite moment to every human being; adding, that I should gladly hear any remarks they might see fit to make upon any thing I had offered. After a short consultation, Capt. Pollard rose, and in a very graceful and eloquent manner delivered an address. I regret that I cannot present it to you in full. Never did I behold a more solemn and interesting countenance. Jameison said he could not interpret the whole, but would give me a sketch. It was nearly in these words:—'*Brother, the chiefs have agreed that I should speak to you in their name. We are happy to see you among us. We are happy to hear about the Great Spirit. We are happy to hear the gospel. We have understood almost every thing you have told us. We like it very much. We thank you for coming to talk to us. We thank the good people who have thought of us, and have sent you to us. We should be glad to have ministers come to see us again.*' This is probably a very meagre as well as a greatly abridged version of a speech, in the pronouncing of which the chief was not less than 20 minutes, and displayed the talents of an orator absorbed in the magnitude of his subject."

Mr. Alden visited the Cataraugus village; but "many of the leading

* Which literally means, Wide awake and keeps every one else awake.

characters were absent." Johnson, the interpreter, said he was persuaded it would be very agreeable to the chiefs and their people to hear the gospel, if they had been at home. Mr. Taylor, of the denomination of Friends in their vicinity, expressed his regret, that our missionary could not have an opportunity to preach to the Cataraugus Indians. "These are all Senecas, except about 6 families, who are Munsees. At the Seneca village on Buffalo Creek are about 700 Senecas, 16 Munsees, some Onondagas, some Cayugas, and a few Squaukes In the different reserves, the Senacas amount to something more than 2000. The language of the Munsees is radically different from that of the former. They are so called from the place where they formerly lived, on a branch of the Susquehannah, but are of the Delaware tribe."

In the review of the last year we see much to afford us pleasure and encouragement. Some of our missions have been unusually successful. Thirty years have now elapsed since the incorporation of the Society. That its endeavours to promote the religious improvement and final salvation of those, who have stood in the most need of assistance, have been, in some degree, effectual, there seems no room to doubt. For this cause we bow our knees in devout thankfulness and praise to GOD, who hath "commanded the blessing." If the fruit of our labours be not now always visible, it may appear hereafter. The promise is sure. If we sow bountifully, we shall reap also bountifully. "Let us not," therefore, brethren, "be weary in well doing; for in due season we shall reap, if we faint not"

By order of the Select Committee.

A. HOLMES, *Secretary.*

CONSUMMATE BARBARITY.

As a perfect contrast to every thing humane, benevolent or Christian contained in the Disciple we have to record the following report of a barbarous ordinance of the city of Savannah, which has appeared in several Newspapers.

"The city of Savannah has passed an ordinance, by which any person that teaches any person of colour, a slave or free, to read or write, or causes such persons to be so taught, is subjected to a fine of thirty dollars for each offence; and every person of colour who shall keep a school to teach reading or writing, is subject to a fine of thirty dollars, or to be imprisoned ten days and whipped thirty-nine lashes!"

Such is the News-paper account. If it be correct and founded on fact, the ordinance of Savannah is a reproach not only to that city but to the United States, and to the whole civilized world. It is an ordinance against which every Christian should feel and express the most perfect abhorrence.

If we could suppose such an ordinance characteristic of all the white people of Savannah, we should be compelled to assign them a rank in the scale of beings, even below the blacks whom they treat as beasts and property; and if the more righteous or less wicked blacks were removed from the city, we might justly fear that Savannah would share the fate of Sodom.

But we hope and believe that there are in the city, exclusive of the people of colour, more than *ten* righteous persons, who have been grieved with the "ungodly deeds" of those who passed the detestable ordinance.

It is an opinion founded on observation, that those who are experimentally acquainted with the value of knowledge, virtue and religion, are disposed to diffuse these blessings among their fellow beings; and especially among those who are under their care. We may then very naturally infer, that those who made and sanctioned the ordinance for excluding the blacks from these privileges, were themselves strangers to the benefits of a *virtuous education*: They are people who have as strong claims on the compassion of Christians as the *Hindoos* or the *Hottentots*. We would therefore recommend their case to the consideration of all those benevo-

lent Societies whose object is, to humanize and christianize the ignorant and barbarous tribes. Let it not for a moment be imagined that the perpetrators of the horrid deed were *civilized men.* While other parts of Christendom are alive with benevolent exertions, Savannah—if the report be true—is subject to the reign of barbarism; and by an infamous *bull* against instructing the blacks, has outraged every principle of humanity, and out done even Algerine slave holders.

OBITUARY OF WILLIAM AMOS.

Departed this life, in Harford County, in this state, (Maryland,) on the 26th day of the 2d month, 1814, in the 97th year of his age, William Amos, a much revered member of the Society of Friends, and seventy-six years a minister thereof.

It was in the early part of his life, while exercising the functions of an officer in the militia, that it was revealed to him that the kingdom of Christ was a "peaceful kingdom," therefore conferring not with flesh and blood he was obedient to the heavenly vision—resigned his commission—and uniting himself in religious fellowship with the Society of Friends, hath ever since continued his exertions, successfully we believe, both by precepts and example, to turn men to righteousness. His own life was indeed an exemplification of meekness, piety, resignation, benevolence and charity.

He was a great promoter of peace and justice, and was frequently called on by his fellow citizens to perform the Christian duty of mediator, and he had the satisfaction to find that his exertions to restore harmony were very generally crowned with success. In the year 1806, as many of his descendants as could be conveniently notified, were convened, at his particular request, in Friends Meeting-House in Lombard-street, Baltimore, to the number of about one hundred and forty when he very pathetically and affectionately addressed them on the subject of their everlasting welfare. One of his great great grand-children was present on this occasion. This venerable patriarch was the father of a numerous progeny, amounting it is believed, to nearly 300. The following is a correct return of them as far as hath been ascertained—children, 16; grand children, 92; great grand children, 133; great, great grand children, 8—total, 249.

OBITUARY.

Died in Boston, Rev. Francis Jackson, pastor of a church at Darien, Georgia, aged 29, son of major D. Jackson of Watertown.

Mrs. Mary, wife of Mr. Benjamin Greene, aged 40.

In Medford, Mrs. Elizabeth Cook, aged 78.

In Gloucester, Samuel Calder, Esq. aged 55, Surveyor of the district of Gloucester, and a Selectman of that town; formerly of Nantucket.

In Providence, William Goddard, Esq. aged 78; he was the first editor of the Providence Gazette, which he established in 1762.

In Jefferson County, Ken. Rev. Wm. Kellar.

In Lexington, Ken. Rev. R. Fenley, president of the University in Georgia.

In Pendleton District, S. C. John Gilleland, aged 116.

In New-Orleans, Hon. C. C. Claibourne, late Governor of Louisiana.

In Dublin, N. H. Rev. Edward Sprague.

CANDIDATES FOR THE MINISTRY.

Mr Thomas Tracy, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Thomas Savage, do.
" P. Osgood, do.
" Alvan Lamson, do.
" James Walker, do.
" E. Q. Sewall, Concord.

THE

CHRISTIAN DISCIPLE.

No. 2. FEBRUARY, 1818. Vol. VI.

REVIEW *of a Sermon, preached in the city of Hudson, Sept. 10, 1817, before the Auxiliary Bible Society of the county of Columbia. By Thomas Warner, A. M.* New-York, J. Seymour.

We have perused this sermon with no ordinary pleasure. The subject itself, we conceive, is among those of the highest importance, which, at the present day, claim the interest of Christians. We look upon Bible Societies as constituting one of the noblest institutions, which have ever been designed. It is a scheme, which comprises facilities and means of spreading the knowledge and influence of christianity to an unlimited extent. It is built on the broad basis of universal benevolence, and is so constituted, that, in any of its operations, it cannot possibly promote any other end, than the best good and happiness of men. We were glad to find, in the discourse before us so able a defence of this admirable institution. The author's views of the subject are those of an enlightened and liberal mind. His sentiments are expressed in a tone of christian charity and benevolent feeling, which commands our respect and wins our assent. His earnestness is not the misguided enthusiasm of sectarian zeal; it is the generous ardour of a mind embracing in its scope the eternal interests of men, considered as beings of a common origin and a common destiny, enlightened by reason and conscience, and equally the creatures of God, and the objects of his regard and mercy.

His discourse is divided into two parts. The first is occupied in considering some of the most important circumstances relating to the history of the Bible, and the signal providence of God in preserving it during the many ages since it has been written, notwithstanding the threatening dangers to which it has been exposed, and from which it would seem nothing could rescue it but the arm of God. The second part is devoted to remarks on the importance and benefits of Bible Societies.

It is the fate of most of the productions of human wisdom, industry, and learning, that

they soon pass away and are forgotten. They serve to excite a momentary attention, and perhaps to touch the spring of slumbering thought, and draw forth a transient gleam of feeling and sentiment; but they hardly fix an impression on the tablets of the memory; the stream of oblivion passes silently over them; their name and their influence are alike forgotten, and they are, as if they never had been. A few have been more fortunate—they have survived the rude shocks, and escaped the withering touches of time, they yet stand forth in their native majesty, venerable by the weight of years they sustain, and imposing by their real greatness. We look to them for instruction, and resort to them for amusement. We are astonished to hear the voice of wisdom speak in accents so profound, and filled with wonder at the force of intellect and the inspiration of genius, which we find in them. We are alternately charmed by the music of poetry, dazzled by the flashes of eloquence, and made thoughtful and serious, wise and profound, in the groves of philosophy. But the effects of all these are transient and unsatisfying. They may relieve the thirst of an ardent mind, they may employ the vacant thoughts of the indolent, and give a momentary pleasure to the votaries of taste, refinement and knowledge; but is not this all? Will they give consolation and strength to the soul, which is sinking under afflictions and distress; the anguish of despair? Will they speak peace to the troubled spirit, carry us beyond ourselves, and waft us on the wings of hope to the regions of brighter day? They want this power—they are the productions of men—they want the stamp of divinity, and the seal of inspiration. One book only there is, in which these are found; and this is the Bible, the holy word of God.

The history of its preservation, therefore, is a subject of no small interest, and Mr. Warner has made it as perspicuous and complete, as the nature of his subject and his narrow limits would allow. We give the following extract from this part of the sermon, as a specimen of the author's style and manner. It is an argument, in connexion with others, to show, that none of the books, which were deemed sacred at the time of the Babylonish captivity were lost amidst the series of disasters, which immediately preceded this event.

"Most of the inspired writers, both of the old Testament and new, frequently refer to the books of Moses, and those at least of the earlier prophets, as documents well known to exist, and of undoubted authenticity, at the times in which they wrote. And it is probable, that the notoriety of those documents was the reason, why none of these frequent allusions to them have assumed the shape of explicit attestations to that effect. There was no occasion to attest what every body knew, and nobody thought of disputing. The uniform silence, too, of all the inspired writers, from the first to the last, as to any loss of the sacred books, or of any part of them, implies a clear and strong presumption that there had been no such.

And this presumption rises even to the force of demonstration, as it respects the books of Moses, when we consider that any deviation from a most minute and punctilious adherence to the rites and ceremonies of his institution had been sacrilege and abomination in the sight of the pious Jews, so that the actual observance of these rites and ceremonies among them at any period of their history may be affirmed to prove the existence and authenticity, at that period, of the books of their great law-giver."

page 10.

But we wish to draw the attention of our readers more particularly to Bible Societies. This institution originated in England, in the year 1803. It is impossible to contemplate its present immense scale of operations, and reflect on the unparalleled rapidity with which it has grown up to such greatness, without astonishment, and the conviction forcibly impressed, that it has received the gracious protection, aid, and blessing of the Almighty. The institution of the British and Foreign Bible Society has well been denominated "a grand epoch in the history of religion," and we agree entirely with Mr. Warner in the opinion, that the age in which we live may with great propriety be called the "age of Bible Societies"

The following is an animated picture of the character and operative effects of these societies, and it is drawn in colours so just, and exhibits in so creditable a light the feelings and habits of thinking of the author, as they are shown in many parts of his sermon, we will not withhold it from our readers.

"Bible Societies, it is true, are not the only distinction of the present age; but in the peculiar principles of their organization, and in the pre-eminently happy and beneficent effects of their operation, they present, beyond comparison, the noblest feature and finest practical expression, of the religious and moral spirit by which the age is characterized. No other institutions have been so decidedly conducive to that melioration of sentiment and feeling in the religious world, that enlightened and just and tolerant catholicism, which has already done so much, and in its further progress promises so much more, for the success of great and extensive plans of Christian benevolence. The great and fundamental principles upon which these societies have almost uniformly been organized, and to the peculiar merit of which they have been chiefly indebted for the rapid and unexampled patronage and success of their exertions, is that of distributing *the Bible alone without note or comment*." "Here then is the first peculiar and distinctive excellence of these institutions; formed upon this most liberal and enlightened principle, they open the widest possible field for the united resources, and co-operative exertions, of christian philanthropy in every part of the world."

"I cannot therefore but regard these benevolent institutions as the purest and most perfect now existing in the Christian world. They are, I conceive, of all others the most *Protestant*—the best exemplification, in a milder and more lovely form, of the genuine spirit of the *Reformation*. There are no others founded upon so full and just a recognition of the principles of religious liberty; and none, of course, that present a range so wide and elevated, and unimpeded, to the most aspiring and comprehensive aims and efforts of religious charity."—pages 26, 27.

In speaking of the superior advantages of Bible Societies to Missionary exertions in making known the truths of christianity, with singular propriety, and in a truly catholic

spirit he makes the following remarks.

"The living teacher—I speak it not to disparage the importance of his office—is, in some respects always more or less a sectarian: zealous, it is admitted, to make good Christians of his disciples, but apt to be a little more zealous to make them good christian Churchmen, or good christian Presbyterians, Methodists, Baptists, or United Brethren, &c.; whereas, upon the great evangelical principle of Bible Societies, all these denominations meet and unite—the sectarian no longer makes any part of the Christian—and the Bible, without comment and without appendage, is sent abroad with a purity and disinterestedness of christian charity altogether singular, I believe, and unprecedented, since the apostolic age, to make men Christians, and for no other purpose."—page 30.

These are not the sentiments of a narrow mind labouring to establish its own peculiar tenets; they are the result of enlarged thought on human nature, and the grand scheme of christianity as adapted to the wants and conditions of men, and they flow from a christian benevolence, expansive as it is disinterested.

The questions have been often asked, why will you send the Bible, a book of so difficult interpretation even by the most wise and learned, among rude and barbarous tribes, who cannot possibly understand its mysteries, or comprehend its designs? Will not these people look with distrust on many parts, whose objects are less obvious, and entertain doubts at least respecting their divine origin and authenticity?

To these questions we answer; that although we should admit the consequences apprehended in them, we should still maintain, that incalculable benefits must necessarily arise to every nation and tribe of men, among whom the scriptures can have a free circulation. Were it practicable we should desire, to be sure, to have the mighty fabric of the christian dispensation clearly understood, and properly estimated, by every mind among them, in the majesty and beauty of all its parts. But this is not within the compass of our hopes. Christianity in its scope and doctrines was not designed for savages. It is too large a grasp for the mind, which has not been expanded by calculation, and has not yet escaped from the contractile powers of ignorance and prejudice. A certain degree of intellectual culture is necessary before its truths can be communicated to the understanding. The husbandman will look in vain for a harvest, if he scatters his grain on the soil, which has not been prepared for its reception. The trees, which shoot up, and flourish, and produce abundantly under the fostering hand of the gardener, would be stinted and barren in the wilderness.

Civilization must precede or accompany any successful attempts to establish, on their broader basis, the doctrines of christianity. For this reason we have sometimes doubted the usefulness of the services of those missionaries in foreign parts, who begin their labours by instructing the simple natives in the mysteries of the trinity, the efficacy of the

atoning blood of Christ, and the pardoning grace of God. We recollect some instances in which missionaries have made these the subjects of their first lessons to heathens and savages. How much better would it be, if they would first explain to them the character of God, and show from the fact of their own existence and of the objects around them, that he must be wise, and good, and powerful—that he justly demands their adoration and love—and that they can in no way better serve him, than by living in peace and harmony with one another and showing mutual kindness, gentleness, and affection. These instructions would prepare them for receiving the rules of conduct pointed out in the scriptures, and bring them gradually to a knowledge of their objects, and a reverence for their authority, and from this their sphere of christian knowledge, might be easily enlarged till it should embrace at length all that is important in doctrine and practice.

Precisely the same effects would be produced, we conceive, by the bible alone. We do not wish to learn savages to interpret the scriptures, but to teach them those parts, which need no interpretation. It is not the "things hard to be understood," that we wish them to learn. It is those parts only, which are adapted to the simplicity of their understandings, and their state of society. And we do not hesitate to say, that although these may be comprised in a small compass compared with the whole bulk of the scriptures, yet they contain every thing, which is essential to form the character of a true christian, and one who will be accepted of God, as a faithful follower of Jesus Christ. As for what are called *mysteries*, if there are such, we are willing they should remain such still; nor shall we think ourselves, or others, chargeable with blame for not understanding what we cannot understand.

We do not expect the worshippers of Lama and Fo in Asia, the idolaters of the South Sea Islands, and the savages of America, to be much instructed or edified by the account of the Abrahamic covenant, or the predictions and highly wrought poetical descriptions of the prophets. Before they can see the grounds or the objects of these, they must be well acquainted, not only with the general history of man, but especially with that of the people, whom God thought proper to choose as the subjects of his peculiar dispensations; and also of the nations with whom they were immediately or remotely connected. We do not expect them to see the entire force and appropriateness of all the discourses of Christ in the Gospels, without a previous knowledge of the circumstances under which he spoke, resulting from the manners, habits, opinions, expectations and prejudices of the people, whom he addressed. We know, that many parts of the Epistles must remain unintelligible to them, until they are made acquainted with the par-

ticular conditions of the people to whom they were written—the disorders and vices, which the writers wished to correct and restrain, and the virtues, which they wished to encourage and promote. We do not expect the bible itself to teach the evidences of its own authority and reasonableness, to minds wholly ignorant of the history of man, and the modes of his existence in civilized society.

Yet after all, there is enough in the bible for all the desired objects of its distribution which is intelligible to the plainest capacity and rudest intellect; enough to produce the best effects on the minds and social condition of barbarous nations. Our highest hopes will be realized, if we produce a gradual amelioration and moral dignity in their characters, by making them acquainted with their perfect rules of conduct, the nature of that divine authority from which they proceed, and the sanctions on which they rest.

These have a very special tendency to correct the false notions of right action, universally prevalent among nations, that are strangers to Christianity. Even the enlightened Greeks and Romans could never arrive at the true principles of virtue. To be brave, daring, quick in resentment, bold in enterprize, undeviating in purpose, and eager for fame were considered the strongest marks of a great mind, and qualities most highly esteemed by the gods. These opinions are still prevalent among all heathen nations, and even revenge, in its most relentless forms, is, by vast numbers of mankind, thought a virtue. What could have a more salutary and effectual tendency to correct these errors, so fatal to the peace and happiness of millions, than the spirit of mildness, gentleness and forbearance, which every where glows with kindling warmth in the instructions of Christ? May it not be expected that the kindly influences of the christian virtues will insinuate themselves imperceptibly into their minds? Their effect may be slow, but it will be certain. To suppose a savage, while he is a savage, can be made to understand the whole christian scheme, would be unreasonable and absurd. Even the attempt to teach it to him would be injurious to the cause. Nature seldom delights in violence. All her operations, which result in obvious good, are calm and gradual. It is the gentle shower, which wakes into being the dormant gems of vegetation, and clothes the fields with verdure; the mild breezes of spring waft life, and health, and strength on their wings; but the angry tempest carries ruin in its train and leaves desolation behind. So in teaching christianity to uncivilized nations—we must use the gentlest means and be content with a slow progress. We are fully persuaded, that the bible left to itself in any hands will ultimately make its way, and carry with it the desired effect. Allow it to give rise to some errors, yet it will do

incalculable good, and who would forego the opportunity of conferring a certain immense benefit, because it may be attended with possible, though very improbable harm, and even this probable harm totally disproportionate to the certain good?

Although the great field for the operation of Bible Societies is abroad among uncivilized nations, yet their utility, and even necessity, among those, who support regular establishments for christian instruction is also most obvious. To say nothing of those large portions of Europe, "where the bible printed by heretics is to be numbered among other prohibited books,"—when the inhabitants still bow with abject submission under the yoke of an ecclesiastical despotism, and quietly submit the control of their consciences to papal bulls and royal decrees—when the only prerogatives, that mark the dignity of the human character are tamely yielded up—where the spirit of inquiry has slumbered for ages, and still slumbers on—and where the mind is not allowed the freedom of its own operations and decisions—to say nothing of these countries, which are extensive and populous, we shall find ample scope for the beneficial effects of Bible Societies, where freedom of thought and christian liberty are unrestrained.

Any one has only to look around him to discover the truth of this remark. Certain classes of people are every where to be found, and these by no means small or insignificant, among whom the bible is a book more heard of, than known; they have been born in a christian land, and have lived in christian communities, and thence they are called christians; but in their lives and practice they give few evidences of having been instructed by the precepts, or of being guided by the examples of Jesus Christ. The laws and sentiments of society give a tone of general rectitude to their actions and feelings, and suggest the only motives, which operate on their susceptibilities and decisions. But if the bible be put into their hands, its treasures opened, its charities and its excellencies displayed to them, we have every reason to believe, that by the blessing of God, they will gradually heed its commands, and be made better by its instructions; they will rise in the scale of intellectual and moral worth, and rest with confidence on the hopes of an eternal life in the kingdom of the Redeemer.

We intended to say a few words on one or two points, which we have not mentioned, but we have already been led beyond our limits. We do not agree with Mr. Warner in some of the theological opinions, which he has expressed, yet we should think ourselves deficient in what we deem essential christian virtues, if we did not cordially unite with him in such sentiments as prompted the spirit of enlightened zeal, and true christian catholicism, which breathes from every page of his discourse.

For the Christian Disciple.

MORAL AND RELIGIOUS NARRATIVES.

No. II.

The Charitable Sectarians.

DURING the late unhappy war, (*all* wars indeed are unhappy) many families and individuals fled from the sea-coast into the country, to escape the dangers which were threatened by the hovering enemy. In one of the villages but a few miles from the metropolis, four families found themselves brought together, and boarding beneath a single roof. It happened that they were all of different persuasions in religion. One was a Baptist, another an Episcopalian, a third a Unitarian, and the fourth a Congregational Calvinist. They were all confessedly amiable, and all of them experienced feelings, which each at least for herself interpreted to partake of the nature of piety. They were all, moreover, in the habit of devoting an hour after breakfast every morning to secluded religious exercises and meditations. The Episcopalian lady found ample food for her devotion in the liturgy and lessons of her church. The Baptist spent the whole hour in devout and fervent prayers, intermingled with the profoundest self-examination. The Calvinist, beside her usual act of worship, spent the remainder of the time on Scott's Bible; while the Unitarian, after repeating with the greatest earnestness and deliberation the Lord's prayer, and reading two or three chapters in the gospels, sat down to a volume of Buckminster's Sermons.

It was not until after they had lived together almost a week, that they became informed of each other's way of thinking. On the first Sabbath-morning after their residence in the country, their conversation naturally turned on religious topics. Upon the mutual disclosure of their sentiments which followed, it was very evident that the cordial familiarity and esteem they had begun to feel and express for each other, was suddenly changed into an oppressive embarrassment and reserve.—They walked silently to meeting, and sustained for some days after a suspension of their friendly conversations.

And what could there have been that is connected with religion, which should thus counteract some of the most delightful and amiable tendencies of human nature? The most favourable answer that can be given, is, the immense importance of the subject itself, which makes us abhor the slightest deviation from what we conceive to be the right on matters of eternal interest. On the other hand, the most unfavourable solution of the problem consists in the prejudices of our education, and the very narrow range to which our knowledge is confined.—Perhaps the exact truth lies in both of these explanations united. The four ladies, who are the subjects of our narra-

tive, were, as we before intimated, all susceptible of pious impressions. They all considered religion as the most interesting, the most momentous business of their lives. Hence, so wisely do our minds associate ideas which present themselves together—so readily do we imagine that the connection is natural and inviolable, when it is only arbitrary and accidental, they had each fallen into the almost unavoidable mistake of attaching a title to salvation to the peculiar forms in which they had been nursed and brought up. The Baptist had connected all her thoughts of heaven, of holiness, and of favour in the sight of God, with the ceremony of baptism by immersion and exclusive communion. The Episcopalian, who had scarcely ever heard of such a practice, but who had seen the table of the Lord open to all who chose to approach it, could hardly imagine that sentiments of piety might find any way of utterance except in the established formularies of her church. The Calvinist, who had a humble and sincere assurance of her individual election, found it impossible to believe that the Deity chooses to operate upon the heart of man in any other than one definite, and unvarying mode. And the Unitarian, while she consoled herself with more enlarged, and, as she conceived, scriptural conceptions of the Deity, was inclined to suppose that God would not regard with a favourable eye, those whose opinions of him were so opposite to her views of divine truth and divine benevolence.

Actuated by these views and feelings, it is not surprising that they should experience that sudden chill which diffused itself through their intercourse for a few days after the discovery of their religious sentiments. But there is something in human nature, which God himself has given us, which rises above the petty distinctions created by our ignorance, our follies, and our passions. It was not long before the Baptist found that all those virtues and graces, upon which she valued herself as being derived from the immediate and irresistible communication of the spirit of God, were exercised and displayed in equal force by the Unitarian. It was not long before the Calvinist saw, that though the Episcopalian made no pretences to personal election, yet she gave such evidences of her sincerity, her warm piety, her heavenly-mindedness, and in short her almost perfect and godly preparation for another world, that no speculative belief could possibly make her better. It was not long before the Episcopalian perceived how little necessary connection subsists between a form of words, and the vital religion of the heart. Nor was it long ere the believer in one God learned that the Deity could not be angry with misconceptions concerning his nature, since the most exact ideas we can form of him here below must be infinitely short of truth and reality.

The Baptist fell sick. And what became of distinctions then? Which of the others was the most tender, the most sedulous, the most of a Christian then? Which made the most unwearied efforts to soothe her anxieties, to compose her mind, and to administer every comfort which her situation required? And when the crisis of her disease came on, whose prayers for her restoration were most frequent and fervent, whose religious conversation was most prudent, rational, decisive, and edifying? Ask the Baptist, who has since happily recovered. She will tell you that, friend, sister, religious teacher and guide were all so united, and yet so distributed amongst the three, that she forgot her distance from home, and would not have called her minister from the charge of his flock, if it had been in her power

The Calvinist heard of the safe return of a brother, who had been fighting the battles of his country. So ready and sincere were the congratulations of her three companions, that she experienced no alarm at feeling some of the straitest and gloomiest of her doctrines giving way within her mind. She began to *wish* for the possibility of their salvation; every thing conspired to raise the wish into a *belief*, and when at length she perceived that some higher, broader, and more liberal principle than an assent to words of man's device is the basis of the christian character, she felt something like an oppression taken off from her heart, and knew indeed what it was to be called from darkness into marvellous light

The Episcopalian had set a plan of charity on foot. She met from her sectarian friends all the encouragement that could stimulate her zeal. They advised with her; they applauded her; they assisted her both with pecuniary means, and with personal exertions. How little reflection in her did it require to perceive that every virtue and every grace did not emanate from the Liturgy! Reflection? There was none required. Conviction came. She was convinced, she felt, that there could be christians, and yet—(the concession cost not her heart one sigh) not Episcopalians.

The Unitarian received tidings of the death of her father in a distant land. In the tears of her companions she saw no flaming persecution, in their sympathy she heard no uncharitable denunciations, in the consolations they offered, she had no occasion to reproach them with fundamental mistakes and narrow views. She could not help believing, that how much soever their heads retained of error, their hearts still savoured of the simplicity that is in Christ.

Besides the foregoing circumstances, there was another, which had a powerful tendency to reconcile the jarring inclinations and ungracious feelings which the difference of their persuasions had at first excited. It was the manifest existence of faults and foibles in them all. One of them,

(for we shall be too courteous to specify names here) was occasionally peevish and fretful; another was a little given to slander; a third was too provokingly caustic in her raillery; and the fourth was somewhat inclined to injurious suspicions. Now it would not have been a great exertion of good sense in each of them to become persuaded, that neither exclusive communion at the Lord's table, nor the use of the best forms of prayer, nor an assurance of predestination, nor the belief that God is but one person, could give either of them a prerogative to indulge in any one of the above mentioned vices. And while, they mutually forgave and mutually chid each other, they acknowledged the insufficiency and arrogance of those claims, which ascribed moral perfection to one form of worship rather than another; and the more they corrected their faults, the more they were loosened from their bigotry.

Who does not remember the sweet tidings of returning peace? How did all hearts rejoice, and how few felt their joy diminished by a counteracting pang! But there were a few, and among them were the four heroines, into whose religious privacy and intercourse we have now had the presumption to intrude. They will, however, forgive our interference, if any of our readers should learn a lesson from the simple narrative and simpler reflections which have been now woven for their instruction. We shall wind up our tale by only remarking, that the bitterness which these four friends experienced at parting for their respective homes, was alleviated by the sense of the mutual benefits they had received. They have kept up an occasional correspondence to this day, and while neither of them has incurred the charge of apostatizing from her particular persuasion, they still cherish, and endeavour to disseminate, as far as lies in their power, this sentiment, that, as the Deity has allowed angels of different orders and degrees to chant his praises in heaven, so he is not displeased at the sincere attempts (all of them indeed imperfect) which are made by different sects on earth, to celebrate his name.

M. GREGOIRE.

THERE is scarcely an era in the political transactions of France, for the last eight and twenty years, in which the name of Gregoire, bishop of Blois, has not had a place; while his numerous works, his "History of the Sects," his "Treatise on the Slavery of the Blacks and Whites," his "Discourse on the Liberty of Worship," have made him known to Europe by sentiments the most philanthropic, and by views the most philosophical.

The Abbe Gregoire, a native of Luneville, was a simple cure at Embermesnil, when al-

ready distinguished by his virtues and his talents, he was elected deputy of the Bailliage of Nancy to the etats generales in 1789. He was among the first of the ecclesiastical order, who joined the national assembly, and took the constitutional oath, and his first effort was, to interest the humanity of the assembly in favour of the Jews, then undergoing persecution in Alsace. Preferred to the bishopric in Blois, and made president of the "Society of the Friends of the Negroes," he solicited in 1791, the rights of denization for people of colour. Always the active friend, the steady champion, and able apologist of this unhappy and oppressed race; desirous only that France should have a free constitution, he was equally strenuous in his opposition to the ancient regime, and the influence of the terrorists; always preaching universal toleration for religious opinions, he alone had courage to appear at the Convention in defence of Christianity; and when he heard the Archbishop of Paris, at the head of his grand vicars, abjure the Catholic religion at the bar of that assembly, he started up in undisguised horror, and had the boldness to exclaim, "Infamous! do you dare to deny your God!"

In 1795, the Bishop of Blois was admitted into the Council of Five Hundred, and was named successively under the consulate and imperial regime, president of the Corps Legislatif, member of the Senate Conservateur, Commandant de la Legion d'Honneur, member of the Institute of France, and Count of the Empire. Thus loaded with honours, it might naturally be supposed he was among the warm advocates of the imperial power But he was invariably and inveterately, the opponent and foe of the increasing influence and final despotism of Napoleon; always among the few who composed the opposition in the senate, he spoke with a hardihood against him, who was so rarely offended with impunity, which the most enthusiastic zeal in the cause of constitutional principles could alone have instigated; and it is thought that he would more than once have fallen the victim of his principles, had not Bonaparte respected too much that public opinion, by which he himself rose, and which had never varied in favour of the revered Bishop of Blois.

During the last scenes of Napoleon's eventful drama, Gregoire in utter despondency for the liberties of France, left the country, travelled into England and Germany, and only returned into France, when he believed the light of freedom again appeared brightening her horizon. He was at that period among the first to vote the expulsion of the Napoleon family from the throne of France forever.

During the sittings of the Chambers of Representatives in 1815, when the wild passions of the various political factions of the nation were again drawn into conflict, Gre-

goire appeared in the assembly, offering his works in token of homage to its acceptance, and demanding that the abolition of the slave trade should make a part of the new constitutional decrees

Accused of having been among the number who voted the death of Louis XVI. and consequently placed under the bar of royal aversion, the Abbe Gregoire, deprived alike of his temporal and spiritual honours, of his legislative and literary functions, now no longer a bishop, nor a peer; his seat vacated in the senate, his name erased from the list of the Institute, this venerable prelate and beneficent man seeks safety in profound retreat, and living wholly out of the world, devotes his time to religious duties, in the composition of works of philanthropy and utility, and in watching over the fast declining health of an old lady, whom adversity has thrown upon his protection, and whom he always mentions by the endearing name of "my adopted mother."

It was with great pride and pleasure I found the card of the bishop of Blois among the names of our earliest visitors, on our arrival in Paris; and it is unnecessary to add, we lost little time in acknowledging so highly valued and so flattering an attention. When we went to return his visit the good bishop received us in his study, a retired apartment, at the rear of his hotel, remote and silent as the cell of monkish retreat. The apartment of habitual occupation of eminent persons is always interesting; it seems to partake of their existence, and traces of their tastes and pursuits are every where sought for; to feed curiosity, or fascinate attention. As I threw my eyes round the apartment of the Abbe Gregoire, it appeared to me strictly analagous to his character, views and habits; books of moral philosophy and devotion lay on every side; a crucifix hung at the foot of his couch; a slave ship, admirably carved, and constructed by Mirabeau, lay upon a table near him; and the mixture of the man of the world and the man of God, of the devout minister and able legislaror, were every where observable.

The Abbe Gregoire shewed us with great pride a glass case, filled with the literary works of negro authors; many of whom he had himself redeemed and brought forward. "I look upon this little book case" he observed, "as a refutation of all that has been said against the intellect of blacks; that unhappy race, like the wild plants of some neglected soil, want only care and culture to bear in due time both flowers and fruit."

We talked to him of a work he was then engaged in, on "the Moral Education of Servants." "The French press," he said, "is unwearied in issuing forth calumnies against me. I shall only reply to my crimes by doing all the little good I can for my fellow creatures. I have done with public life; the few days that may be spared me, shall be devot-

ed to domestic amelioration, and to the cause of humanity."

From the period of this first visit, our intercourse with the ex-bishop of Blois was frequent. There was in his appearance, his manners, his very mode of expression an originality, a something out of the ordinary rule of character, irresistibly attractive in a mind something wearied by the common places of society. He spake with great rapidity, as if thought came too fast for utterance, and there is a freshness, a simplicity in his manner, that mingles the eager curiosity of a recluse with the profound reflections of a philosopher, and leaves it difficult to understand how such a character could have passed through the world's hands and yet have retained the original gloss of nature in its first lustre. A sort of restless benevolence, always anxious to relieve or to save, to alleviate or to improve, is extremely obvious in his conversation, as it is illustrated by his life; and I found it so difficult to reconcile the profound humanity of his character, with the supposed vote, when the life of the unfortunate Louis XVI. was at stake, that I once ventured to touch on the subject. "I never instigated the death of any human being," was his reply. "I voted that Louis XVI. should be the first to benefit by the law which abolished capital punishment—in a word I condemned him to live."

The bishop of Blois, though fast verging on seventy, exhibits no trace of age in his appearance. His fresh and animated manner, his vigorous and active mind, his interesting and characterestic countenance and person, all seem to throw time at a distance, and to remain unassailable by the shocks of adversity. Wholly retired from the world, devout, studious, temperate, many days may yet be reserved for him; may he enjoy them in safety, and resign them in peace.

FRANCE, *by Lady Morgan.*

EXERTIONS OF THE FRIENDS TO CIVILIZE THE INDIANS.

THE following particulars have been collected from a Report of a Committee on Indian Concerns, appointed by the Yearly Meeting at Baltimore and the Yearly Meeting of Ohio.

The Friends in these two states have united their exertions in favour of the Indian tribes. In 1816 they sent a Committee to Wanpaghkannetta. From Short Creek they were accompanied by the United States' Agent. On their arrival they were soon visited by the principal chief and conducted to his cabin. Arrangements were made for a council, and the next morning, the time appointed, seven chiefs attended.

A letter was communicated from the Yearly Meeting of Baltimore announcing the appointment of the committee; and having explained this, the Friends addressed them as follows:

"Brothers! you will perceive by the letter which has just been read to you, that we are a deputation from the Society of Friends to visit you and take you by the hand in their behalf; and for the purpose of examining into your situation and consulting with you upon the best means of being useful to you.

"Brothers! your brethren the society of Friends who hold their general council at Baltimore, and those who reside in the state of Ohio, are united together as the same people;—and you will consider whatever we say to you as coming from both.

"Brothers! your brothers have long viewed with sincere compassion the continued and rapid decrease of their red brethren; and they have been fully convinced, that the mode of life which you and your fathers have pursued must, if continued in, perpetuate your sufferings, and finally lead to your total extermination in this country.

Brothers! We are firmly convinced that nothing can save you from this destruction but an entire change in your manner of living, and a steady and industrious attention to your farms.

"Brothers! We fully believe that the Great and Good Spirit is the common Father of all the people upon this great island, and indeed upon the whole earth; and that He views with disapprobation every disposition in the minds of his children to do each other harm: He is constantly disposed to do them good, and He approves of every effort which they use to do each other good. It is this opinion which has led your brothers from their homes and families to visit you at this time, with a view of endeavouring to communicate to you the knowledge which the Great Spirit has given to them, and which they have found so beneficial."

"Brothers! We have been very much gratified to find as we passed through your village, that you have so considerable a quantity of corn planted, and that it has been carefully cultivated and kept clean:—For your encouragement we can inform you that your crops generally look as well as any of your white neighbours—and your gardens are also as promising as any we have met with amongst the white people on the frontiers.

"Brothers! We are but few in number, and our means of assisting you, in changing your mode of living, are not extensive. The utmost we can do for you, after we shall have completed the mill now erecting, will be to put into your hands the tools and implements of husbandry which will be necessary to enable you to cultivate your lands, and keep a person at your village for the purpose of instructing you in the use of these implements. You will of course at once perceive, that all our good disposition to assist you cannot be extensively useful to you unless you fully determine to take fast hold of the tools which we offer you, and with steady and persevering industry direct yourselves to the cultivation of your lands.

"Brothers! It is therefore

for yourselves to decide whether or not our exertions will be useful to you.

"Brothers! We cannot conclude without reminding you of the advice we gave you some years ago, to beware of the use of spirituous liquors: this poison has destroyed thousands of our red brethren, and it has also carried many thousands of the white people to destruction, and never fails to overwhelm with ruin and misery all those who become slaves to the use of it, unless they totally withdraw from it.—To this subject we therefore entreat your particular attention, because we are fully convinced that no efforts of ours, nor good intentions on your part, can be useful to you, whilst you indulge yourselves in the useof it: we shall therefore expect you to banish this destructive articlefrom your town, and shall rejoice when we hear that you have determined to do it."

We have given the substance of the speech to the Indians, and shall now give the substance of the answer of *Black Hoof* in behalf of all the chiefs.

"Brothers! Your communication shall have our most serious consideration: we know it contains the truth. The same things have been told us before by good people.

"Brothers! We know very well that what you have said is intended for our good; but there are some of our people who seem as if they have no ears to hear, nor hearts to understand: but as our friends have not yet given *us* up, we will make another effort to convince *these*; for we clearly see that what you propose to us is for our benefit.

"Brothers! We believe with you that the Great Spirit has made all men, both white and red; and we return our thanks to Him for preserving you through your journey, and bringing you safe amongst us, and for giving us once more the satisfaction of seeing our friends the Quakers of Baltimore, and taking you by the hand, and sitting down together with you.

"Brothers! We also return our thanks to the Great Spirit for having put it into your hearts to make us this visit, and tell us the things which we have just heard; for it convinces us that He has not given us up.

"Brothers! Since you have not forgotten us, and the Great Spirit has preserved you to come and visit us, and give us this advice, we will therefore make one more great effort, because we are fully convinced that as He still regards us, He will assist us; and it therefore remains with ourselves whether we are to be preserved from ruin or not.

"Brothers! We speak to you the sincere language of our hearts. We will indeed try once more to go in the path you advise us; and we are encouraged with a hope that we shall succeed, since it is the unanimous wish of all the chiefs here assembled, and most of our people, to adopt the plan you have recommended; and we will use every exertion in our power to prevail on those of our people who do not now see it right to join us to do it; and we hope to succeed with them; but our

determination is firmly taken, that if these people will not unite with us, we will go on without them, and turn our backs upon them, leaving them where they are; for our resolution is fixed to pursue farming, and try to raise plenty.

"Brothers! our wishes are good, but we cannot at once go on as the white people do: we are a poor helpless people; but we hope when a few of us step forward and do well, that others will follow our example.

"Brothers! Tell your old men that we are glad in our hearts to hear your words, and that it is a great comfort to us to see our friends so kindly disposed towards us; assure them that we will do all in our power to follow the counsel you have given us, and that with a sincere heart we take thee by the hand, and return our thanks to them and likewise to the Master of all things.

"Brothers! Your brethren now here in council will pray the Great Spirit, the Author of all things, that he will keep the road open and clear, and preserve you safe on your journey back to your friends and families again."

The committee say in their Report—"whilst at this village we visited a number of families in their cabins, and were every where received with great kindness and affection." They also inform that the Indians of this village are about 800 persons; "that it is computed that they have 250 acres planted with corn, which from present appearances we think will yield 7000, or 8000 bushels.—From the best information we could get it appeared that a considerable portion of them are becoming industrious—The Agent has purchased from the Indians the adjacent premises for the accommodation of the persons who may be placed by Friends for the general superintendance and management of the establishment."

We shall reserve for the next Number an interesting account of a visit to another settlement of Indians at Stony Creek, and shall close this article with one reflection: How much better and cheaper it would be—and how much more certain to preserve peace with the Indians, if our government would employ *five* intelligent and genuine Quakers to reside with each tribe, than to employ military force to destroy them, or to keep them from doing injury to the white people! It is firmly believed that if our government would allow the Quakers a *fiftieth* part of the cost of the regular troops employed on the frontiers, to be expended among the Indians, they would do a hundred fold more good, and a thousand fold less mischief than the soldiers. Were I a settler on the frontiers, near to a tribe of the natives, I should think myself more safe in having one good Quaker or Moravian to reside with them, than in having five thousand regular troops stationed between me and the Indian villages.

PRAYING MACHINES.

PERHAPS no better use can be made of the follies, extravagancies and delusions of the people of other nations and other religions, than to employ them for the discovery and correction of similar inconsistences among ourselves. I was lately reading an Edinburgh Review of "Travels" among the Calmucks—in which an extraordinary and ludicrous account is given of praying machines. It is stated that "prayer is one of the principal duties enjoined by Lamaism;" and after remarking on the inventions of this age, particularly of steam engines, as a substitute for human labour, the Reviewer says—"The followers of the Grand Lama have done more—they have invented praying-jennies, which do the work to perfection. It is a doctrine amongst them, that as often as the paper, or other substance upon which the prayer is written, is set in motion, this movement of the written prayer is as meritorious as its oral repetition. The Kurada, or praying machine is therefore constructed upon this principle;—it consists of two cylinders, or drums, filled withinside with rolls of paper covered with prayers and ejaculations, written in Tangotian, or sacred language. The drums are hung in a neat frame and are kept on the whirl with great facility by the simple contrivance of a string and crank; and every turn of the cylinder is perfectly equivalent to the repetition of all the prayers contained in it. The turning of the Kurada is an agreeable pastime in the long evenings of the winter; but the Tartar ingenuity has discovered a method of dispensing even with the slight degree of exertion which the compendious substitute requires. We make 'swift trochais' roast our meat—they employ the smoke-jack to say their prayers for them;—and the Kurada which spins over the fire in the midst of their hut, transfers all its devotional merit to the owner. The Monguls are yet more wisely economical of individual responsibility. Amongst them, the inhabitants of a district construct a Kurada at their joint expense, which is placed in a mill-house by the side of a running stream, and this subscription Kurada is made so large, that it holds prayers enough to serve for all the parish; and consequently, except in seasons of uncommon drought, when the water is too low to turn the mill which grinds prayers for the parishioners, they are completely exonerated from the obligations of wasting their time in the *Churule*, or temple."

Much of the amusement of this account is probably to be attributed to the Reviewer, who tells the story; but the facts may be as he has stated them. our business is not to amuse our readers with the follies and delusions of other people, but to lead them to consider whether as great inconsistences are not to be found among professed Christians, as those which are reported of the Calmucks and Monguls.

Christians have the gospel in their hands which solemnly enjoins and graciously encourages the duty of prayer. It also teaches us, that God is a spirit, and that those who worship him must worship in spirit and truth —implying that such worship God requires, and that such only he accepts. Yet are there not multitudes even in this country, and some in every parish who invent methods to satisfy their consciences in the neglect of a duty which is enjoined by Him who is called their Saviour? Or do they not invent methods of performing prayer which are as unacceptable to God as that of employing machines?

Are there not too many who are fond of having a minister, and pretty regular in attending public worship, who refer the whole duty of prayer to him? and who are as heedless and indevout in time of prayer, as the Calmuck is while his forms of prayer are moved by a machine? Are there not many in this Christian land who never pray, except it be by a substitute?— So far as this is the case, it is of very little consequence to them, whether the substitute be a machine or a minister of religion.

It is a great privilege indeed to have a good minister, who possesses the spirit of prayer, and who has gifts to lead in public or social worship. But, like all other privileges, this may be abused; and it is ever abused when it is made a substitute for *personal devotion*. In regard to prayer, ministers can perform no more than their own duty; others must do their own praying or it will never be done. They may be assisted by his gifts, if their hearts are truly engaged; otherwise no part of *their* duty is performed by his praying with them or for them. They may as reasonably rely on their ministers to perform for them all the duties of justice and benevolence, as to perform for them their duty of calling upon God.

Let Christians then be careful, that while they censure the Calmucks for employing a machine to save the labour of devotion, they do not leave room for God to say, "Out of thine own mouth will I judge thee, thou slothful servant."

But the neglect of prayer and praying by proxy, are not the only exceptionable things in relation to this duty. The gospel does more than merely to enjoin the duty of prayer; it requires us to pray with a benevolent, forgiving spirit towards our fellow creatures; and it assures us that this temper is essential to our obtaining the approbation and forgiveness of God. What then shall be said of those prayers in which Christians of different sects have indulged towards each other a spirit of censure, reproach and reviling—and in which people of different nations, in time of war, have prayed for the destruction of one another! If such things must be continued in our churches, will it not be less offensive to God and less injurious to men, to have prayers performed by a Calmuck machine, than by the ministers of the Christian religion?

MRS. ANN HUTCHINSON.

"THERE came over with Mr. Cotton, or about the same time, Mr. Hutchinson and his family. —His wife, as Mr. Cotton says, 'was well beloved, and all the faithful embraced her conference and blessed God for her faithful discourses.' After she came to New England she was treated with great respect, and much notice was taken of her by Mr. Cotton and other principal persons, and particularly by Mr. Vane the governor.—Countenanced and encouraged by Mr. Vane and Mr. Cotton she advanced doctrines and opinions which involved the colony in disputes and contentions, and being improved to civil as well as religious purposes had like to have produced ruin both to church and state.—Mr. Wheelright a zealous minister, of character and learning, was her brother-in-law and firmly attached to her and finally suffered with her.

"Mrs. Hutchinson thought fit to set up a meeting of the sisters —where she repeated the sermons preached the Lord's day before, adding her remarks and expositions. Her lectures made much noise, and sixty or eighty of the principal women attended. At first they were generally approved of. After some time it appeared she had distinguished the ministers and churches through the country, a small part of them under a covenant of grace, the rest under a covenant of works. The whole colony was soon divided into two parties, and however distant one party was from the other in principle, they were still more so in affection.

"The two capital errors with which she was charged were these:—That the Holy Ghost dwells *personally* in a justified person; and that nothing of sanctification can help to evidence to believers their justification. The ministers of the several parts of the country, alarmed with these things, came to Boston whilst the general court was sitting.—They conferred with Mr. Cotton and Mr Wheelright upon those two points. The last they both disclaimed, so far as to acknowledge that sanctification did help to evidence justification. The other they qualified at least by other words; they held the indwelling of the person of the Holy Ghost, but not strictly a personal union, or as they express it, not a communication of personal properties.

"The governor not only held with Mr. Cotton but went farther, or was more express, and maintained a personal union. Mr. Winthrop, the deputy governor, denied both, and Mr. Wilson the other minister of Boston and many ministers of the country joined with him. A conference or disputation was determined on, which they agreed should be managed in writing, as most likely to tend to peace in the church. When they could not find that the scriptures nor the primitive church for three hundred years ever used the term PERSON *of the Holy Ghost*, they generally thought it was best it should

be forborn as of *human invention.*

"Upon the other question Mr. Cotton in a sermon, the day the court met, had acknowledged that evident sanctification is a ground of justification.

"The town and country were distracted with these subtleties, and every man and woman, who had brains enough to form some imperfect conceptions of them, inferred and maintained some other points, such as these:—A man is justified before he believes; faith is no cause of justification; and if faith be before justification it is only a passive faith, an empty vessel, &c. And assurance is by immediate revelation only. The fear of God and love of our neighbour seemed to be laid by and out of the question. All the church of Boston except four or five joined Mr. Cotton. Mr. Wilson the other minister and most of the ministers in the country opposed him."

"A synod was appointed to be held at Newtown the 30th of August, where were present, not only the minister and messengers of churches, but the magistrates also.—Three weeks were spent in disputing pro and con, and at length *above fourscore* points or opinions, said to have been maintained by some or other in the country, were condemned as erroneous.

"Mr. Hooker at first disapproved determining the points in controversy by a synod. He writes thus to Mr. Shepard of Newtown.—"For your general synod I cannot yet see either how reasonable or how salutable it will be for your turn, for the settling or establishing the truth in that honourable way as were to be desired. My ground is this. They will be *chief agents* in the synod who are *chief parties* in the cause; and for them only who are prejudiced in the controversy to pass sentence against cause or person, how improper! how unprofitable."

"Mrs. Hutchinson was next* called to her trial before all the court and many of the elders.—Her sentence upon record stands thus:—Mrs. Hutchinson the wife of William Hutchinson being convented for traducing the ministers and their ministry in this country——She declared voluntarily her revelations and that she should be delivered and the court ruined with their posterity, and thereupon was banished, and in the mean while was committed to Mr. Joseph Weld until the court shall dispose of her."——*Hutchinson's History of Mass. Bay.*

The historian also informs that after these troubles, the husband of Ann Hutchinson sold his estate and removed to Rhode Island with his wife and family, that he died about the year 1642; that she with her family removed from Rhode Island to the "Dutch country beyond New-Haven," and the next year she and all her family which were with her, being sixteen children, were killed by the Indians except one daughter whom they carried into captivity."—"Some writers mention the manner of her death as being a remarkable judgement of God for her heresies. Her partizans charged the guilt of her murder upon the colony."

* Mr. Wheelwright had been previously "disfranchised and banished."

THE GIFT OF THE SPIRIT.

WHAT is dearer to God the Father than his only *Son?* And what diviner blessing has he to bestow upon men than his holy *Spirit?* Yet has he given his Son for us, and by the hands of his Son he confers his blessed Spirit on us. *Jesus having received of the Father the promise of the Spirit, shed it forth on men.* Acts ii. 33.

How the wondrous doctrine of the blessed Trinity shines through the whole of our religion, and sheds a glory upon every part of it! Here is God the Father, a King of infinite riches and glory, has constituted his belov-Son the High-treasurer of heaven, and the holy Spirit is the divine and inestimable *treasure.* What amazing doctrines of sacred love are written in our Bibles! What mysteries of mercy, what miracles of glory are these! Our boldest desires and most raised hopes, durst never aim at such blessings: there is nothing in all nature that can lead us to a thought of such grace.

The Spirit was given by the Father to the Son for men; for rebellious and sinful men, to make favourites and saints of them: this was the noble gift the Son received when he ascended on high; and he distributed it to grace his triumph.

Was it not a divine honour which Jesus our Lord displayed on that day, when the tongues of fire sat on his twelve apostles; when he sent his ambassadors to every nation to address them in their own language, to notify his accession to the throne of heaven, and to demand subjection to his government? When he conferred power upon his envoys to reverse the laws of nature and imitate creation? To give eyes to the blind, and to raise the dead? All this was done by the Spirit which he sent down upon them in the days of Pentecost.

But is the Spirit given to none but his apostles and the prime ministers of his kingdom? Was that rich treasure exhausted in the first ages of the gospel, and none left for us? God forbid! Every one of his subjects have the same favour bestowed on them, though not in the same degree: every humble and holy soul in our day, every true Christian is possessed of the Spirit, for *he that has not the Spirit of Christ is none of his.* And wherever the Spirit is, it works miracles too; it new-creates his nature; it raises the dead to life, and teaches Egypt and Assyria and the British isles to speak the language of Canaan. It is the gift of the Spirit which the Son sends down to us continually from the Father, that is the original and spring of all these strange blessings.

The Father has a heart of large bounty to the poor ruined race of Adam; the Son has a hand fit to be Almoner to the King of Glory; and the Spirit is the rich alms. This blessed donation has enriched ten thousand souls already, and there remains enough to enrich ten thousand worlds.

The Father, what a glorious giver! the Son, what a glorious medium of communication! and the Spirit, what a glorious gift!

We bless and adore while we partake of these immense favours, and gratitude is ever overwhelmed with wonder!

O let our spirits rejoice in this blessed article of our religion! And may all the temptations we meet with from men of reason, never, never baffle so sweet a faith.——*Remnants of Time by Dr. Watts.*

We wish our readers to attend seriously to this account of the character of the Father, the Son and the Spirit, and inquire whether it is not scriptural.

THE PIETY AND SELF-DENIAL OF CHRIST AN EXAMPLE TO CHRISTIANS.

The following striking remarks are extracted from a sermon of Cappe.

"THE piety of Jesus was not merely the piety of devotion, of prayer and praise and thanksgiving. His religion was not merely the religion of retirement and secrecy; it was not merely the first and the last moments of the day, and besides these, one day in seven, that he devoted unto God; every hour of every day he consecrated unto him. "He set the Lord always before him, and in all his ways he acknowledged God." Was his doctrine excellent and amiable? They were not his own words that he spake, but the words of the Father who sent him. Did his miracles excite the wonder and reverence of the beholders? It was not he, it was the Father that did the works. Did he call upon the world to believe his doctrine and obey it? It was not his own honour that he sought, it was that his Father might be glorified.

"It were superfluous to allege any particular instances of his piety; it shines in every thing he says, and is displayed in every thing he does. The invariable tenor of his conduct is that of a man determined at every hazard, at every expense to himself, to do whatever is well-pleasing in the sight of God. To explain his will, to assert his providence, to magnify his excellences, to set forth the vast importance of his favour or displeasure, to correct every error that he met with concerning these interesting subjects, to engage men to consider these things, to awaken in their hearts those sentiments and affections which ought to be excited by them there, and to persuade them to submit their conduct to the influence of these things, Jesus was continually attentive. His glory, is the service to which he is appointed, and his joy, the interest he possessed in the friendship of him who sent him. His diligence in the work of God bespake the high esteem in which he held his service, and the pleasure it was to him to conform to his will. His content and cheerfulness amidst all his privations and wants; his patience and resignation under all his various dangers and afflictions, which never could deter him from his duty, nor damp his zeal in the

discharge of it, declare unto the world in the most credible and affecting language, that his confidence in God was not to be shaken, and that he loved his Father better than his life.

"Such, Christians, was the piety of Jesus; such the honour that he did to God and to religion in his intercourse with mankind. Compare your piety with his; does it show itself in your conduct, as well as your devotions? If it does, you are worthy of your name. But will any man call himself a Christian, will any man pretend that he has the spirit of Christ Jesus in him, who does the work of God with a reluctant mind, and bears the will of God with an impatient spirit? Will any man usurp these sacred appellations, and assume the hopes that belong to his disciples, who despises the word of God, who profanes the day of God, who forsakes the assemblies of God's worship, and neglects the ordinances of religion? Can any man think himself a follower of Jesus who is afraid or ashamed to confess the truth, and discharge his duty before men; frighted out of his religion by the frown of power, or laughed out of it by the jests of folly? It was not thus that Jesus had his conversation in the world: this is not the piety that will glorify your heavenly Father, and adorn your Christian profession. True piety is a purer, a nobler, and a steadier principle; which arising from just ideas of the nature, the character, and the government of God, and from true conceptions of the obligations that we owe to him, thinks well of all that he appoints, takes pleasure in all that he commands, reverences every thing that comes from him or relates to him, and delights to hold communion with him, in the contemplation of his works, in the perusal of his word, in the celebration of his ordinances, in the prayers and praises and thanksgivings of his sanctuary, as well as in the sacred exercises of devout retirement. It is a principle, which, remembering that God is every where as well as in his temple, carries with it a reverent sense of the divine presence into company, into business, into scenes of care and pleasure, no less than into scenes of leisure and devotion; which, perceiving or believing the goodness of God in all things, does all unto his glory; which, esteeming his favour to be life, and preferring his loving-kindness to all that life can give, looks with a jealous eye on every thing that will endanger its interests with God; which, glorying in his service, abhors the very thought of denying God, or of dissembling its relation to him; which, rejoicing in the hopes and consolations of that service, would have all men to lay hold on this happiness and honour; which, sensible that its obligations to the great Ruler of the world are continually increasing, embraces with joy and gladness every opportunity that occurs to serve the cause of truth and virtue among men, and thus to promote their present and their future happiness, and so to ex-

press its gratitude to God in advancing the interests of his kingdom.

"True piety, confiding in God, is never backward to confess him; declines no duties to which he calls, and no trials into which he leads it: it is ashamed of nothing but its imperfections in his service and afraid of nothing in comparison of his displeasure; is solicitous above all things to maintain its character, and to live in the world as a servant of, and dependent upon God; as entrusted by him with ten talents; as indebted to him for ten thousand comforts; as an heir of his promises, and an imitator of his glory.

"In the character of Jesus you have the fairest and most perfect portrait of the piety which ought to distinguish your conduct to the world. Can any thing be more reasonable, than that you, who through him have such glorious displays of the perfections of God, and such liberal communications of his love, should not live as being without God and without hope in the world? Can any thing be more reasonable than that you should live to his glory who gave you life? Can any thing be more reasonable than that your religion should express itself in your conversation? Can any thing be more absurd than that the followers of Jesus should show no more of piety in all their conduct than those who have no knowledge of him or of his Father? Can any thing be more unnatural or inexcusable, than that there should be no more traces of religion in your commerce with mankind, than if you had wilfully shut your eyes against the light of gospel truth, turned away your ear from the voice of reason, and perversely laboured to eradicate from your heart those sentiments of religion which spontaneously spring up there? Can any man acknowledge you for Christians, if with all his searching he can find no piety about you, or no more of godliness than the form? You cannot suspect that it would hurt you with your Maker if you lived godly, as well as soberly and righteously, in the world: religion, would not hurt you with the great object of religion. Do you think, then, that it would hurt you with the world? If you thought so, and if that thought were true, dictated by reason, and established by experience, yet who could hesitate between two such unequal masters as the world and God; and between two such unequal periods, as the life that now is, and that which is to come?

"But in truth, religion will not hurt you with the world, any more than with its Maker. "Godliness hath the promise of the life that now is, and of that which is to come." According to the ordinary course of divine providence, piety enjoys the happiness of both. For superstitious fancies, for fanatic flights, for the empty forms of godliness, for the high-strained affectation of religion, it is probable you may suffer, if in no other way, yet at least in the esteem of the wise and good; and it is just that for these

things you should suffer in their esteem. But pure religion, a genuine and unaffected piety, will endear you to the best of men, and render you respectable even to the worst."

POETRY.

SELF-EXAMINATION.

Thou'rt growing old, thy head is gray,
Life, like a spectre, glides away;
The evening shades are gathering fast,
Thy fleeting day will soon be past!

Then on the verge of life's decline
Be solemn Recollection mine!
Review the hours forever gone;
The hour of death comes hast'ning on.

Ah! has improvement, Conscience, say,
Kept pace with life's advancing day?
Have all the hours thou hast enjoy'd
To the best purpose been employ'd?

How much has pass'd in airy dreams,
In idle visionary schemes?
But though this time was spent amiss
How much was spent much worse than this?

Has not thy breast with anger burn'd,
And ill for ill how oft return'd?
Nay, hast thou not misunderstood;
And evil oft return'd for good!

Hast thou been thankful to the Power
Which sav'd thy life in danger's hour?
With blessings who has crown'd thy days,
Say what returns of grateful praise?

When he chastis'd, think, hast thou then
Submissive to his chastening been?
Say, didst thou not aloud repine
When Heaven had cross'd some fond design?

Or, if thy speech has been restrain'd,
Has not a secret murm'ring pain'd?
Has envy ne'er thy breast annoy'd
All good which others have enjoy'd?

Hast thou according to thy store,
Been lib'ral always to the poor?
And didst thou, sympathetic, grieve
O'er ills which thou couldst not relieve?

Hast thou been kind to all thy friends,
Not seeking merely selfish ends?
And hast thou from thy early youth
Adher'd to plain and simple truth?

Were all thy dealings strictly just,
And faithful always to thy trust?
Have those who watch'd thee never found
Thy footsteps on forbidden ground?

Hast thou been thankful for that light,
Which Heaven has shed o'er Nature's night?
Hast thou the Gospel rightly priz'd,
And ne'er its sacred truths despis'd?

Say hast thou kept thy heart from sin?
Has all been pure and right within?
Didst thou in secret always be
As seeing Him who seeth thee?

The past review'd with solemn care
Will call for penitence, and prayer
To Him alone who can forgive,
And bid the penitent to live!

Philanthropist, March, 1816.

The Philanthropist gives these lines as composed by a gentleman of Boston, and first published in Poulson's American Daily Advertiser for Oct. 9, 1815.

RELIGION—BY J. EDMESTON, JUN.

THERE is a calm, the poor in spirit know,
That softens sorrow, and that sweetens wo;
There is a peace, that dwells within the breast,
When all without is stormy and distrest;

There is a light that gilds the darkest hour,
When danger's thicken, and when troubles low'r;
That calm to faith, and hope, and love is given—
That peace remains when all beside is riven—
That light shines down to man direct from heaven.
RELIGION, wanderer! only can bestow,
The all of happiness that's felt below;
To the mistrustful eye no God is seen,
No higher power appears to rule the scene;
Hence all is doubt, anxiety, and fear,
If danger threatens, or if grief be near,
While the believer every danger braves,
Trusts his light bark, nor fears the threatning waves;
And, when the tempest seems to overwhelm,
Faith views a Providence direct the helm.

Atheneum, June 2, 1817.

INTELLIGENCE.

THE PRUDENT MAN'S FRIEND SOCIETY.

AT Bristol, England, a Society has been formed under the name now before us. The following extracts from their Report, December, 1816, will show the character and object of the Society.

"To raise the labouring man from the degraded state into which the poor laws and injudicious charity have a tendency to sink him; to cherish the honest independence of spirit, which would lead him to refuse the aid of others in the maintenance of himself and family; and to teach him that industry and prudence are a more certain and inexhaustible resource than the bounty of the rich; appears now to be the aim not only of enlightened individuals, but of a large body of men assembled in the benevolent hope of lessening those distresses which war and a peculiarly unfavorable season, have brought upon us."

"Before such just views of the real interests of the laboring classes, every impediment to the growth of the moral and social virtues among them must quickly disappear, and especially that monstrous system, by which one man's family is supported by the labor of another man's hand. Indeed to tax industry and foresight for the support of idleness and improvidence is an anomaly in legislation which cannot long be tolerated in the 19th century."

"There have been deposited in your fund of savings 7,398l. 10s. 3d. of which sum 4,361l. 16s. 7d. have been received since the last annual meeting."—419l. had been loaned to 1,200 persons. 2,453 vagrants and travellers had been relieved by the bounty of the society. On account of the great scarcity and distress, the Committee had established soup shops at which they distributed a comfortable meal daily, to about 1000 persons.

The Committee add,

"That at a time when the utmost exertions of benevolence are barely sufficient to keep famine from the houses of our poor, it is impossible to prevent the mind from continually recurring to the loss, which this society, in common with every distressed individual and every association for the good of others, within what he considered as his sphere of action, have sustained in our venerable and respected vice-president, RICHARD REYNOLDS. The views of this truly great man, in the science of political economy, were as enlightened as his benevolence was extensive. To teach the idle, the thoughtless, and the improvident, the value of industry, prudence, and economy, were, in his opinion, in the attainment of the object of the labors of his long life, the happiness of his fellow-creatures; and though he never turned from suffering, whether the consequence of imprudence, or the result of misfortune, he knew that, important as is the duty of *relieving* distress, there is one still higher, that of *preventing* it. As the friend of the prudent man, therefore,

this Society might be called his adopted child; without his approbation of the plan, the original promoters of it would hardly have ventured to make it public. From the first meeting, which was held with a view to its establishment, to the day on which it received the sanction of the citizens of Bristol and inhabitants of Clifton, in the Guildhall, his attention to its interests was unremitted; he was among the most bountiful of the annual subscribers to its support, he endowed the loan fund, with the noble donation of 100 guineas, and his venerated name, seldom pronounced by the poor man without a blessing, gave to the bank of savings a stability in the eyes of those for whose benefit it was intended, which the wealth of the city would not have imparted. When the name of REYNOLDS appeared, experience had taught the laboring man that there was good in store for him.

"Your Committee with pride and pleasure remind you, that he who gave medicine to the sick; was eyes to the blind; fed the hungry; clothed the naked; bade the prisoner and the slave be free; supported the rising fabric of your Society on his shoulders, till its completion.

"Our central stay is gone; another single pillar of equal strength and equal beauty we cannot hope to raise; but let united efforts, like a clustered column, continue to support the building, which, may prove a shelter from the storms of adversity to generations yet unborn."

"It is now proposed that an establishment on a limited scale be formed by way of trial, and if successful, of example.

"That a fund be raised by subscription of the nobility and gentry, applicable in the first instance to promote and sustain the primary institution; and ultimately to give general extension and permanent security to such establishments throughout the kingdom.

"That with a view to the immediate furtherance of the object, an association be formed of Ladies, among whom a certain number will act as patronesses and superintendants of the undertaking; and that a managing committee be appointed to establish the primary institution.

"That a lady approved by this Committee be appointed as superintendant of the establishment, and that the regulations of the household be placed under her direction.

"That one of the managing Committee be annually elected President; and, as head of the establishment visit the house and direct the due observance of all the regulations.

The plan is published under the sanction of the Queen who has made a donation of 300l. and signified an intention of subscribing annually 100l. Five Princesses have given 50l. each. One Duchess 200l. The contributors and subscribers are from the nobility and gentry;—the names given are numerous, and the contributions of large amount. The Society has 4 Patrons and 13 Patronesses; the Patrons are the Lord Bishop of Durham, the Lord Bishop of St. David's, the Lord Bishop of Meith, and the Earl of Sheffield.

LADIES ASSOCIATION.

To the Editor of the Christian Disciple.

DEAR SIR,—In the summer of 1816 I was at Bath in England; and was much interested by an account which I heard there of "The Ladies Association" on "a Plan for improving the situation of Ladies of respectable character and small fortunes." This plan had then, I think, been in operation a few months, and the Association consisted of nine or ten ladies. From the lady to whom I was particularly indebted for my information on the subject, I have recently received the papers which I enclose to you. If you think any part of them will be interesting to the readers of the Disciple, you are at liberty to publish them.

Yours affectionately.

The papers referred to in the above note, have been perused. The object is of the benevolent character; but at present we have room only for a general view of the plan, and a few facts. The following are extracts from the printed proposal of the "Plan for improving the situation of Ladies of respectable character and small fortune.

"It has been anxiously wished that a plan could be effectually brought forward, which should induce Ladies of rank and influence throughout the

kingdom, to unite for the purpose of affording assistance and protection to females of reputable families, who are, by the death of parents, or by other calamities, much reduced from the state of comfort to which they had been accustomed.

A School for teaching Girls,

CHILDREN of the indigent poor, to read, write, and sew, was established at Guildford, in Surry, about a year ago, by some of the inhabitants, who contribute towards its support by donations and annual subscriptions upon the most liberal plan; it being open to all, without distinction or exception as to religious professions.

The children, between 70 and 80 in number, were invited lately to the house of a subscriber where, on a convenient adjacent lawn, tables were spread with various small articles of clothing, &c. which were distributed among them as rewards, according to merit, adjudged by the managers and weekly visitors present. These little scholars made a decent appearance, conducted themselves with propriety, and seemed to be highly gratified; doing their governess credit, and affording general satisfaction to the company.

One circumstance I cannot well omit noticing, for the introduction of which, without the author's permission, I hope to be excused as no name is mentioned. A small box was provided, and placed on one of the tables, having the following appropriate lines neatly inscribed on the lid, with an aperture between, to receive donations; they were composed for the occasion by a respectable female decidedly attached to the Institution.

M. B.

Stranger! if e'er thy bosom understood
The sweet delight, the bliss of doing good,
Drop here a mite, to aid the kind design

[ ]

Of guiding youth to virtue's sacred shrine;
To instruct the Poor in paths before untrod;
To love their friends, their Bible, and their God."

Philanthropist, Oct. 1815.

Letter from a Kalmuck Prince to the President of the Russian Bible Society.

To our highly exalted Lord and Emperor's privy Counsellor, member of the Council of State, General Director of the Spiritual affairs of foreign fellow believers, President of the supereminent Bible Society and Knight of many orders, the most noble Prince Alexander Galitzin; the Prince of the Choschooten, Tumen Dschirgalang reports in all humility.

On the 19th of the 1st Tiger month, I received with joy your letter written on the 1st of the Mouse month of the last wooden Swine Year, together with two copies of the history of the merciful God, Jesus Christ, translated into our Mongolian language, one in yellow and the other in red binding—and read therein.

You request me first to read, myself, for my own salvation, the word of God contained in this book, and also to afford my subjects opportunity to hear the same and acquire knowledge therefrom.—2ndly to grant assistance to the two men who came to us from Sarpeta the last Spring to learn our Mongolian language, viz. Gottfried Schill and Christian Hubner, for that purpose, and to interest myself in their protection and aid of their other wants and necessaries.

In pursuance of your first order I not only read myself the doctrine of the infinitely merciful God Jesus Christ, but I have also presented our Lama with a copy which he reads

with the divines. As regards my other subjects I should much like to assemble them this winter in order to have this book read to them. This is however, because of the rough season, impossible, but since the most eminent of my people make a pilgrimage to a holy feast between the 8th and 15th of the month of May, and assemble together for prayer, I will at that time have this book read before the whole devout assembly; and thus seek to comply with your command. I will then by God's grace as in duty bound, report the result thereof to you, and pray to our God that he may regard me in mercy.

In relation to the two men, Gottfried Schill, and Christian Hubner, who are learning the Mongolian language, I have already assisted them according to their own wishes, and have associated to them a learned man conversant with our doctrine and writings as an Instructer with whom they now study the doctrine of our Gods in the books called Bodihn Mor Arwan, Chojor Sokohl and Alheni Gerrel, and shall also not fail in future to interest myself about them according to your command. And now, our highly exalted Emperor's Minister, enlightened, wise, long famed in the whole compass of the whole Russian Empire, most exalted and noble Lord and Prince, you have rejoiced me unexpectedly and greatly by your gracious command, I ardently wish to be also in future honoured by your communications, for which bending one knee, I now entreat you, noble Sir! if you will have the goodness to satisfy this my wish, I beg you to enclose the letter to me, to I. Kaporsky, Postmaster at Astracan. He takes charge of delivering all letters for me immediately, since I send an express almost every Post day to Astracan to bring my letters.—I live now in a massive house on an Island of mine in the Wolga, called Schambay, 72 Wersts above Astracan on the river. Ever wishing your welfare I recommend myself, bending one knee, (Signed)

TUMEN DSCHIR-GALANG,

With the impress of my seal.

Written in my massive dwelling, situated on Schambay, the 1st of the last Tiger month in the Fire Mouse Year—according to Russian account the 4th of January,

The above letter has been translated by a friend from the Appendix, to the last Annual Report of the Russian Bible Society.

LETTER FROM INDIA.

Extract of a letter from Rev. Gordon Hall, Missionary in India, to his friend in the State of Connecticut, dated Bombay, July 7th, 1817.

THOUGH we have more than 200 native boys in our school, we have no heathen children in our families. The schools under native teachers have succeeded beyond our expectation, and since the Board have furnished us with more means, we hope to extend the plan much farther. We cannot yet say the plan of taking heathen children to be brought up in our families has not succeeded; because hitherto we have not made the attempt, nor have we had the means of doing it. Since our last remittances and communications from the Board, and from private friends, we have felt encouraged, but have not yet had time to act.

We have mentioned the plan here to several persons; they speak of it in the highest terms of approbation, and think that we shall find no difficulty in obtaining as many children as we wish. Perhaps this is too sanguine; but we shall make trial. Some of the children of the lowest and poorest of the Roman Catholics ought to be included under the denomination of heathen children, for they are every way as destitute and needy, and probably could be more easily obtained.

Scarce any thing has given me more delight than to see the late publications on the subject of war. Since God has ceased to give positive commands, direct from Heaven, to make war, as he did to the Jews, and since Christ has left us his precepts on this subject, wherever a person is to be found who does not utterly condemn war in every shape, are we not obliged to consider that person as ignorant and inconsistent a Christian as the man who advocates the slave trade?

Such have long been my sentiments upon this subject, and in my opinion the subject ought to be brought for-

ward in every association, consociation, and meeting of ministers, and each one called upon to declare upon which side he stands. I cannot but think that every true minister of Christ, after some consideration and prayer, would shudder at the thought of not siding against war. And if all would thus decide and act accordingly, how mighty would be the effect! How glorious! The Lord grant it for Christ's sake. G. HALL.

EMPEROR OF RUSSIA.

From the Religious Remembrancer.

MR. SCOTT—Believing that the following communication will be interesting, not only to yourself, but all who admire the character of the Emperor of Russia, I beg leave to request a place for it in your interesting "Remembrancer." It was communicated by the Rev. Mr. *Patterson*, to a preacher belonging to the society of *Friends* in London, and by him related to the person from whose letter I now copy the intelligence. A. M. M.

"For many years a great friendship subsisted between the Emperor of Russia and Prince Galitzin. It is said they had been unbelievers. It is however beyond a doubt, that they were both opposed to the influence of vital religion, as may be observed from the following relation.

"The office of "Minister of Religion," being vacant, the Emperor was desirous of disposing of it to an individual whom he esteemed, but understanding that he was from principle attached to the BIBLE, he altered his intention, and, with some difficulty, prevailed upon the Prince to accept the situation. The Prince very early felt himself in an awkward predicament, not knowing how to discharge, with propriety, the duties which now devolved on him, he therefore applied to the bishop of the diocese, and asked his advice how he should proceed in his arduous undertaking. The bishop referred him to a certain book where he said he would find every necessary instruction, and which he entreated him to study, observing, "if he faithfully did so, he would find no difficulty in rightly proceeding in his new situation." This book was the BIBLE. To this he made some opposition, but in a short time he secretly obtained a Bible; read it with much attention; and the more he read the more his understanding became enlightened and his mind satisfied. This was a short period previous to the entrance of the French army into Russia, When the account of that event reached Petersburgh, the Russian Court were in great alarm. Every one appeared to carry terror in his countenance. Prince Galitzin alone seemed calm and composed. This circumstance caused universal surprize. Knowing the sincere attachment which subsisted between the Emperor and himself, the former had noticed it, and could hardly suppose that any person could be thus tranquil under circumstances which seemed to threaten ruin to the Russian nation. Neither would he believe his friend was a traitor, or insensible to the present difficulties. The Emperor one day called on the Prince, and asked him 'how it was that he was so composed while every one else was in dismay?' To which he replied, that 'he had of late read the Scriptures, and that *they* had fortified his mind against every danger, and given him a firm trust in divine help and protection.' The Bible lying on the table, he urged the Emperor's perusal of it, believing if he did, it would have the same calming influence on his mind. At these remarks the Emperor appeared displeased, and, with some violence, pushed the Bible from him; it fell open on the floor. The Prince took it up, and entreated the Emperor to let him read the part which was then open. At length he consented. It was the 91st Psalm. The Emperor was much struck with its appropriate and consoling language.

"When the Russian army was about to depart from Petersburgh to meet Bonaparte, the Emperor and officers went to Church, as is the usual custom, previous to an army's going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read (which was a portion of the Scriptures) which contained the 91st Psalm. He apprehended that Prince Galitzin (who was with him) had desired this, and, on questioning him, he declared that he "had not seen the

person who had read the service, nor had he directly or indirectly any communication with him, since the conversation they had together about the Scriptures."

"The Emperor now became, in some measure, sensible of the value of the Scriptures, and while in the camp with his army, he sent for a chaplain of one of the regiments to read to him. His surprise may be readily imagined when the chaplain commenced reading the *same Psalm*. He immediately asked him "who told him to read that particular Psalm ?" To which he replied, "God ;" for being informed on what account the Emperor had sent for him, he had most earnestly implored divine direction in selecting such a portion as would benefit the Emperor ; and that it was from a divine impulse he had selected that part. The Emperor now became more and more delighted with the Bible, and his subsequent conduct proves the influence its sacred truths had on his mind."

REPORTED FACTS.

It appears from an official statement that the city of Moscow now contains a population of 312,000—that 8639 dwelling houses, 348 churches and places for divine worship, and 5549 shops and booths, have been rebuilt since the destruction of this ancient capital of the Empire of Russia.

Several States of Germany have recently acceded to the Holy Alliance, at the solicitation of the Emperor of Austria.

According to the last census the present population of France is 29,045,099 inhabitants.

There are in the State of New-York 8 Newspapers published daily, 9 semi-weekly, 79 weekly—total 96. Estimating the average editions at 500, it will give 12,000 daily, 72,000 each week, and more than *three millions, five hundred thousand* in a year!

"469 blacks were arrested and imprisoned in Charleston, S. C. on the 28th of Dec. They had purchased a lot and erected a building for divine worship ; but were complained of as a nuisance !"—Thus the Slave holders are treasuring up wrath against a day of wrath.

It is stated in the Delaware Gazette that a ship lately arrived at New-Castle with Dutch passengers, and that of eleven hundred, five hundred had died on the passage from Amsterdam to this country.

OBITUARY.

Died—Oct. 15, in Switzerland, General Kosciusko.

Nov. 6, in London, Princess Charlotte.

Jan. 15, in Cambridge, Hon. Oliver Wendell, aged 84.

In Watertown, Hon. Marshall Spring, aged 77.

In Medford, Mrs. Hannah, wife of Rev. Dr. Osgood, aged 70.

In Concord, Dea. John Kimball, aged 79.

In Boston, Hon. Samuel Fales, of Taunton.

CANDIDATES FOR THE MINISTRY.

Mr. Thomas Tracy,	Cambridge.
Jonathan P. Dabney,	do.
Samuel Gilman,	do.
Thomas Savage.	do.
P. Osgood,	do.
Alvan Lamson.	do.
James Walker,	do.
F. W. P. Greenwood,	do.
Andrew Bigelow,	do.
John Graham Palfrey,	do.
E. Q. Sewall,	Concord.

THE

CHRISTIAN DISCIPLE.

No. 3. MARCH, 1818. Vol. VI.

REVIEW *of "Memoirs of the Life of Anthony Benezet. By Robert Vaux.* Philadelphia. James P. Parke."

Too long have "all the world wondered after the beast," which makes desolate or fills the earth with crime and wo. The incendiary who to immortalize his name, set fire to the magnificent temple of Diana, was far less deserving of the censure and reprobation of mankind, than those conquerors—or would be conquerors, who have sought for glory and immortality by spreading havoc, ruin and horror among their own species. Yet the pages of history, the charms of poetry, and the powers of rhetoric, have all been employed to give celebrity to military madmen, who were more deserving of the *halter*, than of the *applause* of their fellow-beings. So powerful has been this "wondering after the beast," that the eyes of men have not been capable of distinguishing their best friends from their worst foes; and too commonly the latter have, in public estimation, occupied the place which reason and justice assign to the former. Hence multitudes have been encouraged to adopt a course of barbarity and mischief, as the surest way of obtaining the admirations of a deluded world. Those who shall be instrumental of dispelling this fatal mist, and of causing mankind to make proper distinctions between the destroyer and the benefactor, the conqueror and the philanthropist, will be entitled to the respect of all future generations.

The time approaches, and the day, we hope, has begun to dawn, when the heroism of a host of worthies, who have, or shall have employed their days and their powers in humble endeavours to diminish the crimes and miseries of mankind, to prevent vice and ruin, to diffuse the light and warmth of christianity, and to swell the tide of human happiness, shall attain such an ascendency in public opinion that the heroism of desolating conquerors will be remembered only to be lamented and abhorred.

Among the benevolent heroes of our country, Anthony Benezet is entitled to a high rank. His heart, his time, his

tongue, his pen, his property, his all, were consecrated to the work of correcting the errors, reforming the vices, and preventing or relieving the miseries of his fellow beings. His benevolence extended to men of every complexion and every country. To him, as an instrument in the hand of God, thousands of the African race have been indebted for instruction, for liberty, for comfort and even for life. The Indian tribes were also regarded by him as his brethren. Nor was he less the friend of white men, than of the black or the red. The children of distress and want were the particular objects of his attention; but he was the friend of ALL—the friend of God, and the friend of man.

In a former volume of this work a short sketch of his character was given, from such scanty materials as were then in our possession. We rejoice that his biography has been written by an intelligent and respectable gentleman of the Society of Friends, and of the city where he was best known. The volume is small, when considered in relation to the importance of the character delineated, and the magnitude and variety of benevolent objects which were pursued by this christian philanthropist. But this brevity is accounted for by the Author of the Memoirs, in his "Introductory Remarks:"—

"When this work was about to be undertaken, the writer presumed that ample materials might be procured, to render it altogether worthy of the character of Anthony Benezet. But although only thirty two years have elapsed since his death, no traces are discernible of the mass of important and interesting documents, which must have accumulated during more than fifty of the last years of his life—devoted as he was to the most benevolent labours, in relation to many of which he maintained an epistolary correspondence with men of celebrity, in America and Europe. If access could have been had to the stock of original papers, which were no doubt preserved by him, they would have minutely and regularly unfolded the history of his numerous and various transactions. Instead, therefore, of a finished portraiture of the life of this excellent man, the Author regrets, that from the relics which have escaped an oblivion so unaccountable, he is only enabled to furnish a sketch of some of its features. He trusts, however, that enough is developed in the subsequent pages, justly to entitle the subject of them, to be considered as having been an *illustrious benefactor of the human race.*"

In the last remark, we believe, the reader of the Memoirs will cheerfully acquiesce; and we hope they will be read by many, and particularly by young persons who may desire to form a character which will bear examination in a more improved state of society, when religion, humanity and benevolence shall be held in higher estimation, than folly,

oppression and manslaughter.

Much of the little volume is filled with letters, and extracts of letters, from Benezet to eminent men and from others to him, or in relation to his writings and objects. Three of which we shall transcribe, one from Ambrose Serle, Secretary to Lord Howe, another from the Abbe Raynal, the third from the celebrated Patrick Henry. The letter from Ambrose Serle was written in the time of the revolution, while the British troops were in Philadelphia.

Philadelphia, June 2d, 1778.

"I ought not to omit, my valued friend, the returning you my kindest thanks for your obliging present of books, which I shall peruse with attention, and for your sake keep them by me. It would be happy for the world at large, and for individuals, if the principles they maintain were rightly understood and cordially received; we should in this case have had no occasion to deplore the present miseries and troubles, which, as the certain effects of sin, naturally result from the ambition, dishonesty and other unmortified passions of mankind. The world on the contrary would be something like a paradise regained; and universal benevolence and philanthropy preside as they ought in the human heart. But though from long experience we may and must despair of the general diffusion of christian sentiments and practice, we have this comfortable trust, in our own particular persons, that we have a peace which the world can neither give nor take away; and though the kingdoms of this world tumble into confusion, and are lost in the corrupted strivings of men, we have a kingdom prepared of God, incorruptible and that cannot fade away. There, though I see your face no more upon earth, I have the hope of meeting with you again; both of us divested of all that can clog or injure our spirits, and both participating that fulness of joy which flows from God's right hand forevermore. To his tender protection I commend you, and remain with sincere esteem your affectionate friend." p. 42.

The letter from the Abbe Raynal was also written in the time of the revolutionary war.

Bruxelles, Dec. 26, 1781.

"All your letters have miscarried; happily I received that of the sixteenth of July, 1781, with the pamphlets, filled with light and sensibility, which accompany it. Never was a present more agreeable to me. My satisfaction was equal to the respect I have always had for the Society of Quakers. May it please Heaven to cause all nations to adopt their principles; men would then be happy, and the globe not stained with blood. Let us join in our supplications to the Supreme Being, that he would unite us in the bonds of a tender and unalterable charity.

I am, &c. Raynal." p. 38.

The letter of Benezet, to which the above was a reply, was very affectionate and im-

pressive. The following from Patrick Henry was not addressed to Benezet, but to one who had presented a book written by this philanthropist on the slave trade.

"*Hanover, Jan.* 18, 1773.

"DEAR SIR,

I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the slave trade: I thank you for it. It is not a little surprising that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable practice has been introduced in the most enlightened age. Times, that seem to have pretensions to boast of high improvements in the arts and sciences, and refined morality, have brought into general use, and guarded by laws, a species of violence and tyranny, which our more rude and barbarous, but more honest ancestors detested. Is it not amazing, that at a time, when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty,—that in such an age and such a country, we find men, professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible and destructive to liberty? Every thinking, honest man rejects it in speculation. How few in practice from conscientious motives!

"Would any one believe that I am master of slaves, of my own purchasing! I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and lament my want of conformity to them.

"*I believe a time will come when an opportunity will be offered to abolish the lamentable evil.* Every thing we can do is to improve it, if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence of slavery. If we cannot reduce this wished for reformation to practice, let us treat the unhappy victims with lenity. It is the furthest advance we can make toward justice. It is a debt we owe to the purity of our religion, to show that it is at variance with the law which warrants slavery.

"I know not when to stop. I could say many things on the subject; a serious view of which, *gives a gloomy perspective to future times.*" pages 55, 56.

In a little more than two years from the date of this eloquent letter on slavery, our country was in arms, contending for what they regarded as their natural rights. After eight campaigns of war and bloodshed, our independence

was acknowledged by Great Britain. Since which we formed a Constitution "to promote the general welfare and secure the blessings of LIBERTY to ourselves and our posterity;" but in which we also took care to hold in *absolute slavery*, perhaps, a sixth part of the population of the country,—and also to add to the number of these victims of avarice by further importations of fellow beings, to be bought and sold as *property!* To what quarter of the world shall we look for another race of such genuine friends of liberty and the rights of man! such virtuous, merciful and consistent Christians!

But Anthony Benezet was of a different character; he would suffer wrong rather than do wrong; he would not ever do evil that good might come. But although he would use no acts of violence in favour of his own rights; yet he would employ all the power he possessed in benevolent exertions for the freedom of others. His zeal and intrepidity were displayed, not in doing evil, nor in rendering evil for evil; but in doing good, both to friends and foes, and in attempts to "overcome evil with good." What a fanatic! how much like HIM who was "despised and rejected of men!"

This extraordinary man exerted his powers not only for the abolition of the slave trade, but for the emancipation of the blacks who were already in bondage, and for the instruction of those who obtained their freedom. He was an author, a schoolmaster, a peacemaker, and any thing by which he could promote the happiness or alleviate the miseries of his fellow men.

It is perhaps not known to all our readers that there was a time when the Quakers of this country were concerned in the cruel business of enslaving the Africans; but such was the fact, and Benezet was one of the principal agents in putting an end to the custom in his own Society. His Biographer observes:—

"His ardent and pathetic communications on this subject, in the select assemblies of his brethren, were powerful and irresistible. He awakened the unconcerned, confirmed the wavering, and infused energy into the most zealous. On one occasion, during the Annual Convention of the Society at Philadelphia, when that body was engaged on the subject of slavery as it related to its own members, some of whom had not wholly relinquished the practice of keeping negroes in bondage, a difference of sentiment was manifiested as to the course which ought to be pursued. For a moment it was doubtful which opinion would preponderate. At this critical juncture, Benezet left his seat, which was in an obscure part of the house, and presented himself weeping at an elevated door in presence of the whole congregation, whom he thus addressed, —"*Ethiopia shall soon stretch out her hands unto God!*"— He said no more: under the solemn impression which suc-

ceeded this emphatic quotation, the proposed measure received the united sanction of of the assembly." pages 27,28.

The following paragraph may show the intrepidity as well as the philanthropy of this christian hero :—

"During the American war, when the British army occupied Philadelphia, Benezet was assiduous in affording relief to many inhabitants, whom the state of things at that distressing period had reduced to great privation. Accidentally observing a female, whose countenance indicated calamity, he immediately inquired into her circumstances. She informed him that she was a washerwoman, and had a family of small children dependent on her exertions for subsistence ; that she had formerly supported them by her industry, but then having six Hessians quartered in her house, it was impossible, from the disturbance they made, to attend to her business, and she and her children must speedily be reduced to extreme poverty. Having listened to her simple and affecting relation, Benezet determined to meliorate her situation. He accordingly repaired to the General's quarters ; intent on his final object, he omitted to obtain a pass, essential to an uninterrupted access to the officer—and entering the house without ceremony he was stopt by the centinel ; who, after some conversation, sent word to the general "*that a queer looking fellow insisted upon seeing him.*" He was soon ordered up. Benezet on going into the room, inquired which was the chief, and taking a chair seated himself beside the General. Such a breach of etiquette surprised the company present, and induced a German officer to exclaim, in his vernacular tongue—"*What does the fellow mean ?*" Benezet, however, proceeded, in French to relate to the General the cause of his visit, and painted the situation of the poor woman in such vivid colours, as speedily to accomplish the purpose of his humane interference. After thanking the General for the ready acquiescence to his request, he was about taking his departure, when the General expressed a desire to cultivate a further acquaintance, at the same time giving orders, that Benezet in future should be admitted without ceremony." pages 129, 130.

What an influence it would have in favour of the peace and tranquillity of the world, if the rulers of nations and the ministers employed by them, were like Benezet, possessed of the spirit and eloquence of philanthropy ! How easy it would be to settle any occasional disputes which might occur between them ! How certain that they would sooner sacrifice their own lives, than involve nations in the calamities of war !

Benevolence and humility equally pertain to the christian character, and many facts, and circumstances are related in the Memoirs, which show that these were united in the

character of Anthony Benezet. The closing paragraph may in part evince how far he was from entertaining an exalted opinion of himself, his attainments, or his labours of love, and how little he sought the praise of men. The same facts, if we mistake not, afford some ground of suspicion that he did, of design, destroy "the stock of original papers" which his Biographer had presumed "might be procured," and thus occasioned the "oblivion so unaccountable." We shall exhibit the paragraph entire. —Having given an account of the life, the exertions, the death and the funeral of this worthy man, the writer adds :--

"Such were the services, and thus was terminated the life of Anthony Benezet. The emotions that crowd upon the mind, when contemplating the assemblage of estimable qualities which were displayed in his character, are of no ordinary nature. With feelings tending to enthusiastic eulogy, his Biographer pauses in the recollection of a fact communicated by one of the most intimate surviving friends of this amiable and excellent man. He disapproved of the often overrated testimonies which were recorded of the dead, and requested the venerable gentleman alluded to, to use his exertions if he should survive him, to prevent any posthumous memorial concerning him, should his friends manifest a disposition to offer such a tribute to his memory,—thus adding to the injunction, "*but if they will not regard my desire, they may say,* ANTHONY BENEZET WAS A POOR CREATURE, AND THROUGH DIVINE FAVOUR, WAS ENABLED TO KNOW IT."

REVIEW *of a Sermon preached in Hingham at the Ordination of the Rev. Daniel Kimball, Preceptor of Derby Academy, as an Evangelist. By* H. Colman, *Minister of the third Church in Hingham.*

WE notice this discourse because it is one which deserves to be known beyond the circle for which it was originally designed. Sermons at ordinations are among the most interesting at the time and place of delivery; but their interest for the most part is local and temporary, and of those which issue from the press, few have sufficient worth to excite general attention, or to be preserved for the use of posterity. We have seen some however which would richly repay a frequent perusal, which are capable of of doing good to multitudes, and which merit careful preservation. A volume of such might easily be collected, which would contain a mass of most valuable instruction and admonition on subjects relating to the ministerial character and office, and would be an excellent closet companion of young ministers. In such a collection we should be inclined to place the Sermon before us. It contains very judicious and sometimes striking remarks on

the subject of *preaching*; a subject on which much has been written, and on which whatever is written well will be interesting to theological students, and to all who rightly estimate the value of christian institutions. It is characterized by great good sense, excellent christian feeling, and a style of uncommon simplicity and perspicuity, sometimes highly animated, though approaching sometimes, it might be said, to too great familiarity. The desire of *being useful*, which, it very properly states, should be the object of every discourse, is visible from the beginning to the end. Nothing is said merely for the sake of saying something, but every thing with some good purpose in view.

We notice this sermon in part for the purpose of presenting portions of it to those of our readers who may not otherwise have an opportunity of perusing it, and with the hope of inducing many to read the whole. The introduction contains the following comprehensive remarks on the value and efficacy of public preaching.

"An institution more favourable and conducive to the best interests of the community, to social order, to private and public virtue than that of public christian instruction, cannot be devised. It contributes to these purposes by rendering the subjects of religion and morals, which in the multiplicity of secular concerns would by a great part of mankind be wholly overlooked, matters of general reflection, inquiry and concern; it is the principal means of communicating to many persons whatever knowledge they possess on these subjects; it operates as a powerful restraint upon vice by often holding it up to public disgrace and infamy in its proper colours, and by the delineation of its hurtful and tremendous consequences in the present and future world; and, as a powerful incentive and encouragement to virtue by the exhibition of its high motives and obligations in the light of religion; lastly, it contributes in the most efficacious manner to refine and elevate in the community the standard of moral and religious sentiment. To all these valuable purposes it is clearly adapted; to all these valuable purposes, wherever it is enjoyed, it more or less contributes; even in its lowest form it is a considerable instrument of instruction and persuasion."

The preacher waves all discussion of the question, "why it is not more efficacious than it is;" but intimates that it may be attributed in part to preachers and in part to hearers. If our readers are desirous of knowing how *they* should hear in order that preaching may not be lost upon them, we strongly recommend to their perusal a very fine sermon of the late Mr. Buckminster. It is a subject which demands the serious attention of all; and although it was not the design of the preacher to discuss it, yet he felt too much its importance, and the shameful listlessness of very many hearers,

to neglect it entirely; but speaks pointedly of that "*negligence and want of seriousness* on the part of hearers, that utter unconsciousness of their *own immediate and personal concern* in the subject, which so often renders the best religious discourses ineffectual." His address to the assembly in closing, is to the same purpose, and very striking.

"The success of our faithful labours rests under God's blessing with you, and this we wish, brethren, even your perfection,* and this we pray that your love for God, for Christ and for mankind, your love for christian truth and christian virtue may abound yet more in knowledge and in all judgement†. While the serious and faithful minister gives you his best services and consecrates his labours and talents to truth, humanity, virtue and piety, chill not his ardour by neglect or indifference; do not torture and oppress him with a grief and sickness at heart, which is inexpressible, when he enters the house of God to join and to guide your devotions and to address his friends and fellow men on the most momentous subjects of human concern in God's behalf, to find himself forsaken by those whom it is his first desire to serve, and compelled to spend his strength upon naked walls and vacant seats. Think not that your duty is done, when you have contributed what the laws of the land require you to contribute to his pecuniary support; I would to God that you could for one moment enter into the feelings of an honest and faithful minister, and nothing would tempt you to think of him so unjustly and to treat him so unkindly; miserable and contemptible indeed is that minister, who can suffer even for the shortest time such motives to occupy the place in his heart, which belongs only to the high considerations of religion. On the contrary animate his exertions, soothe his toils, quicken his zeal, reward his labours by 'lending to him a listening ear,' and 'an understanding heart;' by your presence and sympathy; by your cordial reception and serious and conscientious improvement of his services."

We were glad to find in the excellent Charge which accompanies, a reproof upon the same subject.

"Think those discourses the best, which contain the most cogent persuasions to repentance and a holy life, the hearers of which depart from the house of worship silent and thoughtful, instead *of inquiring of news, giving invitations to a party, descanting on the merits of the speaker, digesting plans of business*, and many other improprieties of a like kind."

We say that we are glad to see remarks of this nature, because we think something needs to be done in every christian society, to rouse men from the astonishing thoughtlessness of their attendance on

* 2 Cor. xiii. 9. † Philippians i.

religious services—their negligence when present, and the easy pretences upon which they excuse their absence; "as if," it was once excellently said, "it were a matter between themselves and their minister, and not something very different."

In this connexion we quote an admirable passage on the earnest eloquence with which religious truths should be preached.

"Religion disdains all the artifices and tricks of oratory, but it demands the aid of true eloquence. There is an essential and inherent majesty in the truths of religion which, when presented in their simplest form, are sometimes irresistible; but their effect is then most powerful when imagination throws over them her vivid colours and they find their way to the heart by the blaze of the affections.

"But eloquence perhaps must be discarded from religion, because it sometimes implies an appeal to the passions, and men must not, we are told, become enthusiasts in religion. O no! they may be concerned about their business, their pleasures, their politics, but their religion is a matter about which they need feel no concern. They may be fired with ambition in the pursuit of wealth, learning and honour, but religion and virtue are to be contemplated and pursued without emotion. Religion must be to us a business of cold, mercenary calculation; our accounts with heaven are to be kept by a regular debit and credit; and the only objects worth living for are those in regard to which we are always to remain entirely unmoved.

"My friends, one is wearied with the cry of enthusiasm and fanaticism from men who believe as little as they can, and feel still less than they believe, and with hearing perpetually in respect to those persons, whose hearts are interested in their religion, that they are under a delusion. We have lived long enough in a 'world without souls;' we should remember that we are advancing to a 'world without bodies;' and until the two great commandments on which hang all the law and the prophets are expunged from the christian system, until the final consequences of our actions in the retribution of God cease to be objects deserving of our ambition or our dread, we need not fear to excite men to worship the Deity in spirit as well as in truth; and remembering always, that with the heart man believeth unto righteousness,* we may appeal to every sentiment of love and gratitude, of desire or aversion, of hope or fear, to secure them from the ruin of vice, and to animate and urge them forward in the practice of christian virtue."

We hope our readers will join with us in admiring the spirit of this passage. We are weary almost to death of the fear of enthusiasm; and we verily believe that it is now the last thing we have to fear. There is no danger of one's being too much interested in

* Rom. i. 10.

the religion of his own soul, or of making himself more good than he ought to be. There is no danger of a man's having too much religion for Heaven; but there is very great danger of his having too little, and the cry of fanatic has made many content with too little—has made many think themselves good christians, who had nothing to do with religion but going to church and paying their debts —who were afraid to open a religious book except on Sunday, or to go into their closets at all, lest they should stay in them too long, or be affected too deeply; and it has occasioned multitudes, since Paul, to be thought "mad," when they were only giving decent heed to the "words of truth and soberness."

We know indeed that religious zeal may become extravagant and dangerous. Fanaticism has given proof that it is not from God; and we do not wonder that men should avoid it. But is it necessary in order to avoid it, to fly to the opposite extreme? Cannot we escape the scorching sun of the equator, except we rush to the polar snows? It is true, that an undisciplined and uncontrolled imagination raves as wildly and as loosely when fastened on religion, as it would on any other subject; and perhaps more so, from its superior importance. It rushes to extravagance and irregularity. But what then? Must these, because mingled with certain religious sentiments and feelings, bring into discredit those sentiments and feelings? Is it reasonable, because a weak mind has used a thing intemperately, to ascribe the evil to the thing itself? and therefore to imagine that all attachment, all warmth and earnestness must be suppressed? as if it were not possible to be warm, without being consumed, to glow, without scorching; as if the only security for a rational being must be cautious and guarded coldness? Certainly there must be, there is, a medium. It can be no more reasonable from the fear of excessive enthusiasm, to check religious feeling and keep down the ardour of devotion, than it can be to rush headlong into fanaticism from the fear of lukewarmness and indifference. There is an equal want of right judgement in each. God is to be loved as well as obeyed; and we pity those men who have trained themselves to look without emotion on all that is grand and delightful in his providence and promises; who will not be touched and who refuse to feel; and whose best feelings have been so perverted, that when any thing like ardour or interest in personal religion is recommended, they have no ears to hear, because they think you mean to recommend overmuch righteousness.

The inconsistency of the world is most melancholy. A man "may be concerned about business, pleasures, politics, but not about religion." He may be an *enthusiast* in literature, in science, in arts, and in war, may devote to them

all the faculties of the spirit which was made to live forever, and it is honourable. But if he deeply engage the powers of his immortal soul, on interests equally immortal,—if he employ the high faculties, which can search through nature and grasp the most amazing truths, in the service of Him who gave them, with a little more than common anxiety to prove their alliance to Him,—how many are prepared to wonder at and pity him!

But we must check our remarks, and only detain our readers while we present them a passage respecting perpetual and indiscriminate quotation from the Scriptures, which we think well deserving their attention, and particularly the remark, with its fine illustration, which we have marked with italics. We hope they will think of it when they read the Bible in future.

"The incessant use of scriptural phrases, in whole or in part, disjointed or connected, does not appear to me to be favourable to perspicuity. I have the highest reverence for the majesty, and the noble and beautiful simplicity of the scriptures. The language of them may often be directly quoted with great propriety and effect, but the indiscriminate use of it is not always to be approved. It deserves to be considered, that the language of the common translation of the scriptures is not the language of our times; that the scriptures are often highly figurative and abound with allusions to circumstances, customs, and rites, of which many hearers have but very imperfect conceptions; that the force of these allusions therefore is not always perceived; and that, when improperly applied or understood, they may convey very erroneous impressions. Thus the epistle to the Hebrews is filled with references, often misinterpreted, to the rites, sacrifices, and institutions of the Jewish economy. We may add that phrases of this kind come to the mind accompanied with a sentiment of their sanctity which leads us to assent to them without examination; and, *the language of the scriptures having become very familiar, we often think we understand it when we do not, and it is frequently heard and read without producing any distinct or vivid impression.* Thus it often happens that members of our own family, for whom we entertain the highest respect and affection, may pass through the room in which we are sitting, without any distinct consciousness on our part of their entrance or departure, their manners or observations: whereas, if they were only occasional visitors, we should receive them with particular courtesy and attention. Nothing, which I have said, will be construed into a want of respect for the scriptures, but by those persons who wish to misunderstand me, and I am persuaded there are none such present. The scriptures are occasionally quoted with an aptness, elegance, force, and effect, singularly striking, but

this demands more attention and judgement than are sometimes exercised."

We have already said, that the Charge (by the Rev. Dr. Allyn, of Duxbury) is excellent. It is a charge which may be read with profit by all Christians; it is a large and enlightened statement of christian duty, founded on the thought that every man in his place is in some degree and in a certain sense, the minister of God. "A *power of doing good* intimates an *obligation* to exert one's-self in promoting religious faith, hope, and charity." We first give the introduction, and afterward the passages to which we have now alluded.

"Ordination of ministers is justly considered a sacred and solemn act, but like other religious acts has no value in itself unless it lead to sentiments, affections and conduct which are holy, worthy of the christian, and beneficial in their effects to the church. If we separate from the solemn exercises usual on occasions like the present, the ideas suggested to the mind, the ends designed, the religious and moral tendency of the language used, nothing of value remains. Prayer and praise, the singing of psalms, the administration of baptism and the Lord's supper, together with the act of ordination in which we are now engaged, have, none of them, any use, sacredness, acceptability, separate from their influence in producing a more devout, active and useful life. On this principle, ordination, without any special reference to place, or a people of the minister's charge, may be viewed with favour and approbation, if the service be performed in a serious and pious manner, accompanied with moral effect in regard to the candidate to be ordained, and in regard to the spectators and actors in this solemnity.

"Ordination communicates no grace; only operating as a monitor, and drawing after it a peculiar train of ideas and emotions. It communicates no exclusive authority, for every man is authorized to admonish, teach and persuade his neighbour for his edification. It places a man under no obligation not binding before; for every christian is obliged to perform what may benefit his fellow-creatures, advance the cause of christianity, and promote the glory of God."

"Having had the advantages of a liberal education, having been nursed in the school of our prophets, we charge you to consider an acquired ability of teaching others, a power of doing good as intimating an obligation to exert yourself in promoting religious faith, hope and charity. Use every means of perfecting your ideas of christianity. Meditate on its value, its spirit, its laws and sanctions, its doctrines, its history and examples, its influence on individual and national happiness, and that of the whole world. Reflect on its immediate and ultimate design to make men holy and virtuous, and to fit them for the enjoyments of eternal life. Seek advancement in christian know-

ledge. You have not now to learn the comprehensive and progressive character of religion. You was not satisfied with the imperfect ideas imbibed in the nursery. You indulged a spirit of search; and with the same reason, at this more advanced age, if humble, you will doubt of the fullness and perfection of your faith, and expect new discoveries from the study of the sacred scriptures, the treasury of wisdom and truth. Here on earth we see but in part; we are disciples in the christian school, and must receive the kingdom of God with the docility of children. A humble and docile temper will afford the best security against the fickleness of those who are always changing without improving. It will prevent from pertinaciously adhering to prepossessions, and obstinately refusing confession of error. It will secure against the delusion of sudden impulses and the conceit of intuitive knowledge; against superstition which, by plunging the human mind into despair, utterly paralizes its searching power. Consider yourself a learner, and not vainly imagine that your sight now extends to the whole system of divine truths, but discriminate that horizon which bounds the visible and invisible hemispheres of things known and unknown.

"But while you humbly sit at the feet of Jesus Christ, yet in the presence of your brethren, and especially in the company of profane and immoral men, you may assert the character of a teacher in Israel, and use the boldness of a prophet. You will frown on the cold and lukewarm christian, on the backsliding and unstable, on the perverse disputer, on the irreligious and unbelieving who see no form or comeliness in our divine Master, that they should desire him."

We would call the particular, attention of our readers to the following extract; and request them seriously to reflect upon it; and we earnestly wish that some might be led by it to become "occasional preachers" of the truth, and bear witness to the value of religion, though the vows of ordination are not upon them.

"You have been, ever since your profession of christianity, tacitly considered a member of the society of christians for the suppression of vice and advancing the reformation of manners; but now you are specially recognized as such; for what else is the christian priesthood but a holy fraternity for these very purposes. When you are invited to subscribe your name as a member of any particular institution established for religious and moral purposes, you may say with the Quaker in his reply to the invitation to join the Peace Society, "I belong to your society already." All ministers of Christ from the very nature of their profession, should consider themselves as one body, whose joint and several duty it is to devise and execute the best means of breaking up the evil customs of the world,

and promoting the interests of religion. Support designs of reformation and thus you will prevent reproach against that holy name by which we are called."

"It is desirable to have more occasional preachers; to see respectable laymen fall into the ranks of the ministry, by praying, preaching, giving a word of exhortation in cases of exigency. To reason of righteousness, temperance and a judgement to come, is not exclusively the duty of clergymen; but all christians should be preachers to their families, neighbourhood, and in the circle of their friends; while the best endowed may act in a more enlarged sphere. Were our magistrates, lawyers and physicians men of religious character, to give a word of comfort and exhortation, as did the first governor of Massachusetts Province,* would add dignity to their calling, raise the standard of public morals and religion, awaken the diligent labours of ministers to bring out of their treasury, things new and old, answering the expectations of intelligent hearers, and excite the hope, that the time is not far distant, when all, from the least to the greatest, shall know the Lord."

The views of religion exhibited to the council by the candidate for ordination, form an appendix to the pamphlet. We were pleased with them as being the clear and independent statement of a man, who appears not to have gone to men for his opinions, and is satisfied with the sufficiency of the scriptures

Upon the whole, we have been highly gratified with these performances, and are so persuaded of their excellence, that we make no apology for our numerous and long extracts.

* Vid. Col. His. Soc. 9th vol. page 19 and 20. 2 note. 1 Heb. i. 1.

EVILS RESULTING FROM AN UNCANDID SPIRIT.

CHRISTIANS are required to be "followers of God as dear children," and to love one another as Christ has loved them. But how little are these injunctions regarded by persons of different sects in their treatment one of another! God is good and kind to each sect, and Christ laid down his life for all. If there be any thing in which we should be followers of God, we should doubtless imitate his benevolence, mercy and forbearance. In this way we should love one another as Christ has loved us. But how miserable must have been the condition of every denomination of Christians, had God exercised as little mercy and forbearance towards them as they have often displayed one towards another! An uncandid spirit is not only the opposite of a christian temper and offensive to God, but it exposes men to many evils; some of which it may be useful to mention.

An uncandid spirit is unfriendly to the personal happi-

ness of the possessor. God has connected a portion of pain and misery with such a spirit, and a portion of real pleasure and happiness with the exercise of a candid mind. In this way he has made it for the present interest of Christians to cultivate a kind, candid and forbearing spirit. For the truth of this remark we may appeal to the experience of every real Christian. Each one has probably at different times known what it is to feel *candor*, and the *want* of candor. Let each one then reflect, and ask himself, in which state of mind he has enjoyed the most happiness.

As an uncandid spirit is unfriendly to personal happiness so it is to the happiness of society. It is in a great degree contagious; and it tends to produce bitterness, envy and contention. In its fruits it is the reverse of that wisdom which is from above.

Under the influence of this unhallowed disposition, a person is very liable to self deception, and to account his bitter and censorious feelings towards his dissenting brethren, as evidence of his own love to God, to truth and religion. Such was probably the case with those who "killed the Prince of life." The same was the case with Paul, while breathing out threatnings and slaughter against the followers of the Lamb. An uncandid spirit is ever a spirit of delusion, and the degree of delusion is probably in proportion to the degree of unkindness which is indulged.

This spirit ever exposes a man to misjudge the character of his neighbour, as well as his own. That forbearance and tenderness towards the supposed erroneous, which is one of the best evidences of self knowledge, humility and christian love, will, by the uncandid, be set down as evidence of luke warmness, hypocrisy or an inclination to apostacy; and a readiness to censure, or a defamatory zeal in one of his own party, will be regarded as evidence of love to the truth, to orthodoxy and to God. Have we not reason to fear that many in our day have been as really deluded by an uncandid spirit, as were the Jewish clergy in our Saviour's time? And what sect is free from persons of this description?

How lamentable and shocking is such a spirit in a minister of religion! It is like the war spirit of a ruler, easily transfused into the minds of others, and dangerous in proportion to his popularity. Such a minister will very naturally dwell much on the peculiarities of his own sect; and whether they be truth or falsehood, he will treat them as the essentials of religion. Those who have confidence in him will naturally believe that to embrace his system of opinions is the one thing needful; and a disposition to defame those of opposite opinions will be deemed as one of the fruits of christian love. This belief and this disposition will prepare the hearer for communion with his minister. That which ought to be viewed as evidence of de-

lusion in both, will prepare them to dwell together in a dreadful kind of unity! it will prepare them to applaud each other for the unchristian virulence with which they mutually reproach people of other denominations.

Again, the prevalence of an uncandid spirit has a powerful tendency to confirm deists in their disbelief of the gospel, to arm them with weapons against the christian religion, and to enable them to make proselytes to their own system. Any religion which authorizes its professors to treat one another in an injurious manner, may justly be esteemed as from beneath and not from above. If the gospel justified such conduct it might justly be classed with the Alcoran of Mahomet, as an imposture. However unjust such a method of proceeding may be, it is unquestionable, that unbelievers are much disposed to form their estimate of the gospel from the influence it has on its professed friends, to the neglect of carefully studying the scriptures for themselves. While, therefore, they behold in professors of christianity, that spirit which is from beneath—a disposition to ruin and devour one another, what better is to be expected than that the fault will be imputed to the religion they profess. If Christians would conform their hearts and their lives to the precepts and example of their Lord, the mouth of infidelity would be in a great measure stopped. But for ages unbelievers have had opportunity to show how cordially professed Christians *hate one another*.

The rising generation is greatly injured by the *example* of an uncandid spirit. Children in every society necessarily imbibe many of the opinions of their parents and their ministers. If these guides indulge unchristian feelings towards their brethren of other denominations, this pernicious leaven will assuredly be transfused into the minds of young people; and they will grow up with censorious dispositions towards the objects which they have thus been taught to despise. By this deleterious influence they will learn to defame worthy characters, and to hate those who are beloved of God.

In a time of war between two nations, the children of each are taught by example to hate and revile the people of the other, before they know, or are capable of knowing the grounds of the contention, or which party is the most in fault. In like manner the children of different denominations of Christians are prepossessed and injured by an uncandid spirit in their parents one towards another.

This unsanctified spirit is also a great obstacle to improvement in religious knowledge, both in regard to the aged and the young. It disqualifies any person for perceiving with clearness or judging with impartiality. Very little confidence is to be placed in the judgement of any one who is so far under its influence that he cannot speak peaceably of

his opponents, or patiently examine their arguments During the ministry of the Messiah, the Jewish clergy, as well as others, had a blessed opportunity to acquire knowledge and to correct the errors which they had received by tradition. But with regard to the majority of them, he laboured in vain and spent his strength for nought. They were so uncandid that they despised and rejected him; they either refused to attend on his ministry, or attended with a desire to catch something out of his mouth which they could make a ground of accusation or calumny. Thus in every age an uncandid temper stands in the way of religious improvement. With the fatal example of the Jews before their eyes, how many there are in different sects at this day, who indulge the spirit which proved the ruin of thousands of that people.

But the uncandid of every sect will probably plead, that they are on the side of truth, which was not the case with the Jews. To this plea we may reply:—

First. If you are on the right side of any question in debate, you have obtained mercy of the Lord, and have reason to be both humble and thankful. But is the kindness of God to *you* a reason why you should be unkind to your erring *brethren*? But

Second. Does not your want of candor towards others afford strong ground to suspect the correctness of your own opinions, and that your inquiries have been very partial It will not be doubted that you are very confident of the rectitude of your opinions; for great self confidence generally comes in to fill up the void where candor is wanting. What class of men were ever more confident than those who murdered the Lord of glory? Do you think yourselves to be of the most pious sect? So did they. Are you very precise in some things? So were they. Have you many adherents or coadjutors whom you esteem as the best of men? So had they. But notwithstanding all these flattering circumstances, by an uncandid spirit they were misled, deceived and perhaps forever undone. In view of their example, let him who thinketh he standeth take heed lest he fall.

The same unfortunate disposition prepares a person to disregard or misapply the admonitions of Providence, and to despise the friendly endeavours of his brethren to convince him of error. In times of public calamity, a person of this temper will be very ready to confess the sins of others, and to proclaim them as the procuring cause of divine judgements; but less disposed to lay his hand upon his own heart and say, "Lord what have I done?" The endeavours of others to convince him of error or danger will probably be treated with disdain. "Thou wast altogether born in sin, and dost thou teach us," was once the language of uncandid men. Moses showed himself to his brethren the Israelites "as they strove, and

would have set them at one again, saying, sirs, ye are brethren, why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, who made thee a judge and a ruler over us."

EXERTIONS OF THE FRIENDS TO CIVILIZE THE INDIANS.

Continued from page 47.

After completing their business with the tribes mentioned in the last Number, the Committee proceeded to Stony Creek on the head waters of the Great Miami river. This village is composed of eight tribes, "Miamies, Mingoes, Shawanoes, Sennecas, Cayagas, Munsies, Onondagoes, and Delawares; and is estimated at 400 persons." Arrangements were made for a council, five chiefs attended and a considerable number of other persons. At which time, say the Committee, we delivered the following communication to them:—

"Brothers! Your friends the Quakers at Baltimore have directed us as we passed near your village to call and take you by the hand on their behalf, and see what progress you are making on your farms.

"Brothers! Having some time ago heard through your good friend, John Johnson, that you were in want of some tools, to aid you in the cultivation of your lands, they requested him to hand you a few of such as they thought would be most useful to you; we hope that since you received them you have diligently used them for the purposes for which they were intended.

"Brothers! Since we have been in your village we have been very much pleased to find you have so much ground inclosed by good fences, and so considerable a quantity of corn growing.

"Brothers! We are now satisfied that you are beginning to see your true interest, and we hope you will not permit any small discouragement to turn you out of the way which you are just getting into.—This path if steadily pursued by you, must in a few years lead you to comfort and plenty.

"Brothers! We have very much rejoiced to hear from your white neighbours that your general deportment has been such as to secure to you the universal respect and good will of all of them. This is a very strong proof of your good conduct, and we will not fail to communicate it to your friends at Baltimore, and also to your father the President of the United States.

"Brothers! We have also heard with great satisfaction that you have for a considerable time past entirely banished strong drink from your village. This measure, if persevered in, will be of the greatest importance and most lasting benefit to you.

"Brothers! As long as you conduct yourselves so correctly, we shal fee ourselves bound to extend to you all the

assistance in our power. The Great Spirit will never permit your friends to abandon you, while you thus continue your exertions to do right; our means of aiding you are not now very extensive, but you may rely upon our doing all we can to encourage you."

In reply Captain Lewis, one of the chiefs, observed :—

"My Brothers and friends! We feel very much rejoiced that the Great Spirit has brought us together this day. It is indeed a high satisfaction that we are permitted this day to meet you; the long journey that you have made to visit us, proves to us your good disposition towards us. We believe that you have been moved by the Great Disposer of all things to undertake so great a journey to see your brothers and sisters whom you have this day met here;—every one that is now present, both old and young, men, women and children are rejoiced in their hearts to see you and have the opportunity to hold you by the hand.

"Brothers! Every one that you see here has been much pleased to hear you talk; we can not find words to explain the gratitude we feel for your kindness.

"Brothers! Your talk has made a great impression upon our hearts, and we fully believe what you say: John Johnson and Colonel McPherson, and other good men have told us the same things, and we are fully convinced it is the truth.

"Brothers! I will mention your words to all my people who are not here, to the old men, to the young men, and to the women and children, that they may bear in remembrance the good advice that you give us.

"Brothers! The observation of the white people—that we do them no harm—is true; because, knowing that the Great Spirit has made this island for his children to live on, in love to each other as brothers ought to do, we restrain our people from doing any body damage.

"Brothers! It is now, and has been for a considerable time past, our sincere desire to turn our attention to the cultivation of our land. Your advice this day encourages us in this determination. We cannot look round us without seeing how the white people live, and we resolve to follow their example. The game is gone and will never return to our country, and the hunter loses his time; it is a thing that will continue to run before us, but that which we raise will never leave us, it will continue to become more and more tame.

"Brothers! We wish also to observe to you that we now see it right to employ our time in a way that will be permanently useful, because our labour will not then be lost, but, when we are gone, will be beneficial to our children and those who come after us:—this is a general sentiment amongst us, and has contributed to strengthen us in the re-

solution to adopt the mode of living which we have seen amongst the white people.

"Brothers! It was a great satisfaction to hear a few days ago from our friend, John Johnson, that our brothers the Quakers still remembered us. When he delivered to us the Articles which you sent us, we received them thankfully, and they afforded us great encouragement, because we were convinced that you would continue to help us, if we would continue to do the best we could for ourselves.

"Brothers! We hope that the Great Spirit, the Maker of all things, will bless this day: he is witness of the sincerity of our present talk; and we pray him that he will convey you safe back to your homes—that when you get there you may have the satisfaction to find your families all well; and in our names take the old people and all our brothers the Quakers by the hand,—and that he will bless the good works in which you are engaged."

The Committee farther report that they were informed by Col. McPherson, Assistant United States' Agent, that these Indians had more than 500 acres of land inclosed by good fences—200 acres of corn planted—many of them good gardens; that they had 70 head of cattle, some hogs and a sufficient number of horses; that these Indians had uniformly conducted themselves extremely well, were generally industrious, and for a considerable time past had been free from intoxication.

The Deputation from Baltimore add in a Postscript to the Report that they were informed by "the United States' Agent, who has the charge of the Wyandots at Upper Sandusky, that these Indians have almost entirely abandoned the use of spiritous liquors, and very generally adopted habits of industry—that at the late council held near Piqua, not one from this village had been drunk; that notwithstanding they received at that time from the Government 3,500 dollars in cash, on account of their annuities, and as an indemnity for their losses during the late war, and many efforts were made by designing people to induce them to purchase drink, they resolutely refused to spend any part of their money in that way; but concluded to take the whole of it home, and apply it in the improvement of their houses and procuring farming utensils."

The following paragraph of the Postscript by the members from Baltimore is too interesting to be abridged:—

"It also appears that the Wyandots have an excellent mill seat at their village on the Sandusky river; and that they, as well as the Indians near Stony Creek, are extremely anxious to have mills built, and receive some instruction in the farming business. Captain Lewis, when we left his town, accompanied us several miles on our journey; and on parting from us most earnest-

ly entreated that Friends would not forget his village. He stated to us that his people were willing and anxious to work, but that they were very ignorant, and in great need of instruction; and that if we could do no more he hoped we would send one of our young men, if it should only be to remain with them three or four months, to show them how to put in and manage their crops. It is therefore our opinion, that these Indians have a strong claim upon the sympathy and attention of Friends. Their situation is peculiarly calculated to awaken the commiseration and excite the active benevolence of all who feel for the sufferings of their fellow men; they are themselves now fully convinced, that they have no alternative but to abandon their former habits and apply themselves to agriculture, or become totally extinct as a people. At the same time many of them feel the force of their ancient habits opposing itself to the change, which they know to be essential to their very existence; and with an anxious solicitude, they are looking towards Friends to throw in their aid and rescue them from the destruction which they now believe otherwise awaits them.—These considerations, added to the unbounded confidence which they appear to have in our Society, the lively gratitude they manifest for the assistance already furnished to them, and the strong affection which they generally feel towards us,—cannot, we hope, fail to excite Friends to a renewed and more vigilant attention to the highly interesting and important concern in which we are embarked."

(Signed) James Ellicot,
Philip E. Thomas.

The whole number of the several tribes of Indians in Ohio, in 1815, was 3650.

SOCIETY OF SAINTS IN NORWAY.

The following particulars have been collected from a Tract printed in London in 1815.

About 30 years prior to the date of the Tract a man by the name of Hans Neilson Hough, was on board a boat which by some accident was overset, and he was in imminent danger of losing his life. In his extremity he cried to the Lord for deliverance, and promised, if God would preserve him at that time, he would serve him as long as he should live. He soon afterwards left the employment in which he had been engaged, that he might devote himself to the will of God. He travelled on foot into different parts of the country, and into Denmark, endeavouring to impress on the minds of people the necessity of repentance, or turning to the Lord; and of attending to the light of truth in the heart to enable them to keep his commandments. As he could not unite with any of the churches with which he was acquainted, he endeavour-

til to establish one similar to the churches of the first christians.

Believing himself called to the ministry, he propagated his principles both by preaching and writing; and although he was persecuted by the clergy, he found many to join him. By way of derision they were called *Saints*.

On account of ill treatment from their neighbours many of the society sold their possessions, and found it necessary to live more closely together. They devoted their property to the service of the Lord, for the purchase of books, for the relief of the needy, and for the spread of the Gospel principles. Some of them became merchants and traders, their numbers increased, and they became a respectable body of people. But they were traduced and misrepresented; the magistrates were stirred up against them, and their leader was imprisoned in Christiana. He was denied the company of his friends, the use of the Bible, and of pen and ink; nor was he even permitted to speak to other prisoners. His hands and feet were put in irons; and when this was done he said "I rejoice that I am worthy to suffer persecution for the Lord's sake; and though you have taken away my outward property, you cannot take away my inward peace." This had such an effect on the multitude who stood by, that many of them became converts to his religious principles.

In 1813 he was still a prisoner. Many of his followers were obliged to give up their books, to leave Bergen, and to live separately. They were threatened that if they presumed to preach, circulate, read or keep any books concerning their opinions, they also should be imprisoned. If any person should purchase any of the books that treated of their principles, they were to be subject to a severe penalty. Those of their number who had not resided wholly in Bergen were not deprived of their property, and they were enabled to assist those who were driven from thence. Notwithstanding all these restrictions and abuses, this people still continued to propagate their principles, and when they had opportunity they met together in one another's houses.

H. N. Hough, the founder of this society, was not a very long time kept in irons, and he was frequently told by the magistrates that he might leave the prison; but this he declined, unless they would assign a sufficient reason why they had imprisoned him and taken his property, and that of his friends. He however so far availed himself of the liberty granted, as occasionally to visit his friends and to meet with them for religious purposes.

Among his followers were two blind men who regarded themselves as called to the ministry; and though they were born blind, they had acquired an extensive knowledge

of the scriptures and could refer to any part of the Bible in their preaching. This Society retain the ceremonies of baptism and the Lord's supper, but in many respects their principles accord with those of the Society of Friends. Like the Friends they are opposed to war as antichristian; yet some of them have been known to take up arms in obedience to the commands of magistrates.

During the late war between England and Denmark, on board of a prison ship off Chatham two Norwegian prisoners became seriously impressed with the sin of swearing, to which they had been accustomed, and deeply humbled in view of their depravity and guilt. One of the Society of Saints was brought on board as a prisoner; they observed that he was not in the habit of swearing and soon became acquainted with him. This they considered as a great blessing, for he instructed them in his religious sentiments, and endeavoured to promote the principle of truth in their hearts. After a while they were removed to another ship, where they found Barclay's Apology in the hands of a prisoner, and adopted the opinions of that writer. One of them wrote a letter to the people called Quakers, and gave directions to the bearer that it should be delivered to the first person he should meet of that persuasion. This occasioned the inquiring prisoners a supply of books, as well as visits from Friends. Other prisoners observing their serious and exemplary deportment united with them till their number amounted to 28.—What a happy sight to behold men who had been brought up as warriors transformed from lions to lambs by the power of the christian religion!

POETRY.

ON THE COMPLACENCY WITH WHICH INFANTS ARE CONTEMPLATED.

Whence the delight, sweet infancy,
That each fond eye derives from thee?
I blush to tell the reason why,
I blush for frail humanity.
So oft the sense that time supplies
Proves but capacity of vice;
A power to love and to believe
Th' illusions that to wrong deceive;
A mental light that basely shines
To guide the step of dark designs;
A miner's lamp, low paths to light,
Deeds under ground, the works of night;
We turn from vice-encumbered sense
To smile on empty innocence.

This scene of things indignant scan,
See MAN throughout the pest of MAN!
On yon cane-planted clustering shores
Round which the western billow roars,
That whip, whose lash so long resounds,
'Tis MAN that lifts, 'tis MAN it wounds!
The wretch in that dank room who pines
'Tis not disease, 'tis MAN confines!
Those corses, yonder plain that strew,
'Twas man and not the tiger slew!
Fir'd cities blacken heaven with smoke,
'Twas man's red light'ning dealt the stroke.
For this each eye, sweet infancy,
Delights to bend its look on thee!
Since stronger souls their strength employ

And strain their powers but to destroy;
Complacence turns her view from thence
To feebleness and innocence.
Since vigorous falcons tyrants are
The hovering terror of the air—
Since eagles dip their beaks in blood,
And make their meat in throbbing food;
From them the falling eye of love
Drops to the weak but harmless dove.

FAWCETT.

INTELLIGENCE.

EXTRACTS from a Report to the "New-York Society for the prevention of Pauperism."

But with a view to bring the subject committed to our charge, more definitely before the society, we have thought it right, distinctly to enumerate the more prominent of those causes of poverty, which prevail within the city; subjoining such remarks as may appear needful.

1st. Ignorance, arising either from inherent dullness, or from want of opportunities for improvement. This operates as a restraint upon the physical powers, preventing that exercise and cultivation of the bodily faculties by which skill is obtained, and the means of support increased. The influence of this cause, it is believed, is particularly great among the foreign poor that annually accumulate in this city.

2nd. Idleness. A tendency to this evil may be more or less inherent. It is greatly increased by other causes, and when it becomes habitual, it is the occasion of much suffering in families, and augments to a great amount the burden of the industrious portions of society.

3d. Intemperance in drinking. This most prolific source of mischief and misery, drags in its train almost every species of suffering which afflicts the poor. This evil, in relation to poverty and vice, may be emphatically styled, the *Cause of Causes*. The box of Pandora is realized in each of the kegs of ardent spirits that stand upon the counters of the sixteen hundred licensed grocers of this city. At a moderate computation, the money spent in the purchase of spirituous liquors would be more than sufficient to keep the whole city constantly supplied with bread. Viewing the enormous devastations of this evil upon the minds and morals of the people, we cannot but regard it as the crying and increasing sin of the nation, and as loudly demanding the solemn deliberation of our legislative assemblies.

4th Want of economy. Prodigality is comparative. Among the poor, it prevails to a great extent, in an inattention to those small, but frequent savings when labour is plentiful, which may go to meet the privations of unfavourable seasons.

5th. Imprudent and hasty marriages. This, it is believed is a fertile source of trial and poverty.

6th. Lotteries. The depraving nature and tendency of these allurements to hazard money, is generally admitted by those who have been most attentive to their effects. The time spent in inquiries relative to lotteries, in frequent attendance on lottery offices, the feverish anxiety which prevails relative to the success of tickets, the associations to which it leads, all contribute to divert the labourer from his employment, to weaken the tone of his morals, to consume his earnings, and consequently to increase his poverty. But objectionable and injurious to society as we believe lotteries to be, we regard as more destructive to morals, and ruinous to all character and comfort, the numerous self-erected lottery insurances at which the young and the old are invited to spend their money in such small pittances, as the poorest labourer is frequently able to command, under the delusive expectation of a gain, the chance of which is as low, perhaps, as it is possible to conceive. The poor are thus cheated out of their money and their time, and too often left a prey to the feelings of desperation: or, they are im-

pelled by those feelings to seek a refuge in the temporary, but fatal oblivion of intoxication.

7th. PAWNBROKERS. The establishment of these offices is considered as very unfavourable to the independence and welfare of the middling and inferior classes. The artifices which are often practised to deceive the expectations of those who are induced through actual distress, or by positive allurement, to trust their goods at these places, not to mention the facilities which they afford to the commission of theft, and the encouragement they give to a dependence on stratagem and cunning, rather than on the profits of honest industry, fairly entitle them, in the opinion of the committee, to a place among the *causes of Poverty*.

8th. HOUSES OF ILL FAME. The direful effects of those sinks of iniquity, upon the habits and morals of a numerous class of young men, especially of sailors and apprentices, are visible throughout the city. Open abandonment of character, vulgarity, profanity, &c. are among the inevitable consequences, as it respects our own sex, of those places of infamous resort. Their effects upon the several thousands of females within this city, who are ingulphed in those abodes of all that is vile, and all that is shocking to virtuous thought, upon the miserable victims, many of them of decent families, who are here subjected to the most cruel tyranny of their inhuman masters—upon the females, who, hardened in crime, are nightly sent from those dens of corruption to roam through the city, "seeking whom they may devour," we have not the inclination, nor is it our duty to describe. Among "the causes of poverty," those houses, where all the base-born passions are engendered—where the vilest profligacy receives a forced culture, must hold an eminent rank.

9th. THE NUMEROUS CHARITABLE INSTITUTIONS IN THIS CITY. The committee by no means intend to cast an indiscriminate censure upon these institutions, nor to implicate the motives, nor even to deny the usefulness, in a certain degree, of any one of them. They have unquestionably had their foundation in motives of true Philanthropy; they have contributed to cultivate the feelings of christian charity, and to keep alive its salutary influence upon the minds of our fellow-citizens; and they have doubtless relieved thousands from the pressure of the most pinching want, from cold, from hunger, and probably in many cases, from untimely death.

But, in relation to these societies, a question of no ordinary moment presents itself to the considerate and real philanthropist. Is not the partial and temporary good which they accomplish, how acute soever the miseries they relieve, and whatever the number they may rescue from sufferings or death, more than counterbalanced, by the evils that flow from the expectations they necessarily excite; by the relaxation of industry, which such a display of benevolence tends to produce; by that reliance upon charitable aid, in case of unfavourable times, which must unavoidably tend to diminish, in the minds of the labouring classes, that wholesome anxiety to provide for the wants of a distant day, which alone can save them from a state of absolute dependence, and from becoming a burden to the community?

To what extent abuses upon our present system of alms are practised, and how far the evils which accompany it are susceptible of remedy, we should not, at present, feel warranted in attempting to state. The pauperism of the city is under the management of Five Commissioners, who, we doubt not, are well qualified to fulfil the trust reposed in them, and altogether disposed to discharge it with fidelity. But we cannot withhold the opinion, that without a far more extended, minute, and energetic scheme of management than it is possible for any five men to keep in constant operation, abuses will be practised, and to a great extent, upon the public bounty; taxes must be increased, and vice and suffering perpetuated.

LASTLY. Your committee would mention WAR during its prevalence, as one of the most abundant sources of poverty and vice, which the list of

human corruptions comprehends. But as this evil lies out of the immediate reach of local regulation, and as we are now happily blest with a peace which we hope will be durable, it is deemed unnecessary further to notice it.

The present tranquil state of the public mind, and the almost total absence of political jealousy, indicate a period peculiarly favourable to internal improvement and reformation.

We therefore proceed to point out the means, which we consider best calculated to meliorate the condition of the poorer classes, and to strike at the root of those evils which go to the increase of poverty and its attendant miseries.

1st. To divide the city into very small districts, and to appoint from the members of the society, two or three visiters for each district, whose duty it shall be, to become acquainted with the inhabitants of the district, to visit frequently the families of those who are in indigent circumstances, to advise them with respect to their business, the education of their children, the economy of their houses, to administer encouragement or admonition, as they may find occasion; and in general, by preserving an open, candid, and friendly intercourse with them, to gain their confidence, and by suitable and well timed counsel, to excite them to such a course of conduct as will best promote their physical and moral welfare. The visiters to keep an accurate register of the names of all those who reside within their respective districts, to notice every change of residence, whether of single or married persons, and to annex such observations to the names of those who claim their particular attention as will enable them to give every needful information with respect to their character, reputation, habits, &c.

It may fairly be presumed, that if this scheme of inspection can be carried into full effect; if visiters can be found, who will undertake the charge, from the pure motive of philanthropy, and if, on the principles of active concert, a reference be always had to the books of the visiters, before charitable relief is extended to any individual, by any of the institutions already established, and due notice taken of the information they afford, a change will soon be perceived in the aspect of the poor. Finding that they have real friends, that their conduct is an object of solicitude, that their characters will be the subject of remark, a sense of decency, and a spirit of independence will be gradually awakened, the effects of which, must eventually be perceived in the diminution of the poor rates of the city.

2nd. To encourage and assist the labouring classes to make the most of their earnings, by promoting the establishment of a Savings Bank, or of Benefit Societies, Life Insurances, &c. The good effects of such associations have been abundantly proved in Europe and in America. Boston, Philadelphia, and Baltimore have each a Savings Bank.

3rd. To prevent, by all legal means, the access of paupers who are not entitled to a residence in the city. The plan of inspection before described will furnish the means of entirely preventing those disgraceful encroachments upon the charity of the city, which it is believed have been practised to no inconsiderable extent.

4th. To unite with the corporate authorities in the entire inhibition of street-begging. There can be no reasonable excuse whatever, for this practice, more especially if the course of inspection, now recommended, be kept in operation.

5th. To aid, if it shall be deemed expedient, in furnishing employment to those who cannot procure it, either by the establishment of houses of industry, or by supplying materials for domestic labour.

6th. To advise and promote the opening of places of worship in the outer wards of the city, especially in situations where licentiousness is the most prevalent. This subject is considered as one of vital importance. If, as we believe, nine tenths of the poverty and wretchedness which the city exhibits, proceeds directly or indirectly from the want of correct moral principle, and if religion is the basis of morality, then will it be admitted, that to extend the benefits of re-

ligious instruction, will be to strike at the root of that corrupt tree which sheds dreariness and penury from all its branches. That there is a lamentable deficiency of religious observance, is extremely obvious. It is questionable whether one man or woman in fifty, of the indigent, enters a place of worship three times in a year. The means are not provided for them, and they are unable to provide them for themselves. Now it has been remarked, that in the immediate vicinity of a church, it is rare to find a house devoted to lewdness or depravity. One half of the sum *annually* expended in the maintenance of the poor, would be sufficient to build three houses of public worship.

Further, if wretchedness proceed from vice, and vice, among the poor, be generally the offspring of moral and intellectual darkness, is it not a most reasonable, social duty, which the enlightened portions of society owe to the ignorant, to instruct before they condemn, to teach before they punish? Can there be a more painful reflection in the mind of a humane juror, than the thought of consigning to death, or to perpetual exclusion from the enjoyments of virtuous society, a fellow-creature, for crimes that have evidently resulted from that condition of vicious ignorance, to which he has ever been exposed, without any attempts on the part of the community to rescue him from it?

The committee would, therefore, submit to the society, the proposition of endeavouring to effect, as the means may accrue, the gradual erection of buildings for public worship, in those parts of the city where they are the most needed, until every citizen may have an opportunity of attending divine worship.

7th. To promote the advancement of First day, or Sunday School Instruction, both of children and adults. We cannot but regard this kind of instruction as one of the most powerful engines of social reform, that the wisdom and benevolence of men have ever brought into operation.

8th. To contrive a plan, if possible, by which all the spontaneous charities of the town may flow into one channel, and be distributed in conformity to a well regulated system, by which deception may be prevented, and other indirect evils arising from numerous independent associations, be fairly obviated.

It appears highly probable, that if the administration of the charities of the city were so conducted, as to obviate all danger of misapplication and deception; these charities would flow with greater freedom, and that funds might occasionally be obtained, which would afford the means of erecting houses for worship, opening schools, and employing teachers, and thus direct, with greater efficacy, those materials which alone can ensure to the great fabric of society, its fairest proportions, and its longest duration.

9th. To obtain the abolition of the greater number of shops, in which spirituous liquors are sold by license.

We trust that four fifths, if not the whole of the intelligent portion of our fellow-citizens will unite in opinion, that the present extension of licensed retailers, is equivalent, or very nearly so, as it respects the morals of the city, to the entire abrogation of the law which requires a dealer in liquors to take out a license. While the number of places in the city remain so excessively great, which afford to the poor and ignorant, not only so many facilities, but so many invitations and temptations to spend their money "over the maddening bowl," reformation will be greatly impeded; poverty and ruin must increase and abound.

If each of the 1600 retailers in the city, sell, upon an average, to the amount of 250 cents per day, an estimate which we presume all will consider within the truth, the aggregate amount for the year, is $1,160,000. This enormous sum, extorted from the sweats of labour, and the tears and groans of suffering wives and children, would be sufficient to build annually, 50 *houses of worship* at $20,000 each, and leave a surplus that would be more than sufficient to erect school houses, and amply provide for the education of every child in the city. When, with a single glance of the mind, we contrast the difference in moral effect, between the appropri-

ation of this sum to the support of the buyers and sellers of strong drink, and its appropriation to the support of honest and industrious mechanics, employed in the erection of buildings, which would improve and ornament the city, and to the diffusion of religion and useful learning, who will not rise and exert his strength against the encroachment of so mighty an evil?

CHRISTIAN UNION.

From the London Magazine for Dec. last.

Berlin, Oct. 11.—His Majesty the King of Prussia has been pleased to address the following invitation to the Consistories, Synods, and Superintendencies of the Monarchy:—

"My illustrious ancestors reposing in God, the Elector John Sigismund, the Elector George William, the Great Elector King Frederick I., and King Frederick William I. as is proved by the history of their reigns and lives, endeavoured with pious zeal to unite the two separate Protestant Churches, the Reformed and the Lutheran, in one Evangelic Christian Church in their dominions. Honouring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honour of God and the weal of the Christian Church, under the influence of a better spirit, which disregards what is not essential, and holds fast what is the vital part of Christianity, in which both Churches are agreed; and I desire to see the beginning made upon the approaching secular festival of the Reformation. Such a truly religious union of the above-mentioned Protestant Churches, who are separated only by external differences, is conformable to the great objects of Christianity; it answers the first views of the Reformers; it lies in the spirit of Protestantism; it promotes religious spirit; it is salutary to domestic piety; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto, merely by the difference of religion. To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed Church does not go over to the Lutheran, nor the latter to the former, but both unite in one new animated Evangelic Christian Church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true Christian spirit; and if produced by this, it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the Reformation, and honour the memory of its great authors in the continuance of their work.

"But much as I must wish that the Reformed and Lutheran Churches in my dominions may share with me this my well tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

"This union, besides, can have real value only, if neither persuasion nor indifferentism have a part in it; if it proceed from the unbiased liberty of self conviction, and is not only a union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of Scripture.

"As I shall myself celebrate in this spirit the approaching secular festival of the Reformation, in the union of the late Reformed and Lutheran congregation at Potsdam, in one Evangelical Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregations in my country, and that it may be generally followed in spirit and truth. To the wise direction of the Consistories, to the pious zeal of the Clergy and their Synods, I leave the *exteriour coinciding form* of the union, convinced that the Congregations will readily follow in a true Christian spirit, and that every where when the attention is directed seriously and sincerely without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally

result from the internal, simple, dignified, and true. May the promised period be no more remote, when under one common Shepherd, all united in one faith, one charity, and one hope, shall form only one flock!

FREDERICK WILLIAM.

Postdam, Sept. 27, 1817.

"To the Consistories, Synods, &c."

"The undersigned Minister, charged with the publication of this expression of his Majesty's wishes, does not doubt of the desired and happy success; because, as it has been accepted since the 1st of this month by the clergy of this city, of both Evangelic Confessions, united in one Synod, with unanimous joy and grateful respect for his Majesty's sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelic Clergy and congregations in the kingdom.

Minister of the Interior,
VON SCHUCKMANN."

Ukase of the Emperor Alexander, addressed to the Legislative Synod, Moscow, Oct. 27, 1817.

DURING my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by some of the Clergy in different parts, which contained unbecoming praises of me; praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord Jesus Christ alone, and that every man, be he whom he may, without Christ is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God had been so evidently manifested before the whole world, is to give unto man that glory which belongeth unto the Almighty God alone.

I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, thanksgivings for the blessings bestowed upon us, and pray for the outpouring of His Grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory for ever and ever.

ALEXANDER.

The Newspapers have given another article relating to Alexander which is perhaps as worthy of imitation as the preceding; it is contained in an extract of a letter from a gentleman in England to his friend in Philadelphia and given in the Religious Remembrancer as follows:—

"The Emperor has lately given a fine mark of a purified taste, in withdrawing from a company of French Comedians, an annual grant of 190,000 roubles, about 9000*l.* sterling, and transferring it to a Philanthropic institution. Surely this may be viewed as a substantial evidence of improvement."

Extract of a letter from Peacham, Vermont, dated Jan. 27.

"Since I wrote you in September, the attention to divine things among this people has been truly wonderful, and the power and grace of our Lord has been manifested to be exceedingly great. Forty-four new members were received to our communion on the first Sabbath in October, and 69 on the first in December; 18 had been previously received, since the first of August; one was received the last Sabbath, und 19 now stand propounded. There are between 50 and 60 more within my knowledge, who hope that they have tasted and seen, that the Lord is good. The work, we think, still goes on, though it may be less powerfully. Of the 69 received to communion on the first Sabbath in December, 35 were young men and boys, under 24 years."

TRANSPORTATION OF CONVICTS FROM ENGLAND.

"FROM the official return of the number of persons transported since the first of January 1812, it appears that the total number of males is 3938, and of females, 671; and of male convicts under the age of twenty one,

980; and of females under twenty one, 126. Among the two latter classes were *five* of 11 years of age; seven of 12; seventeen of 13; thirty two of 14; sixty five of 15; 121 of 16; 132 of 17."—*Christian Observer* for Sept. 1817, p. 610.

This is a melancholy and disgraceful account: Melancholy as it relates to the victims of transportation; and both melancholy and disgraceful in respect to the government and police of Great Britain. The whole number transported, male and female, in a little more than four years and a half, was 4659—about 1000 annually—83 monthly and nearly 3 every day for the whole term of time.

Now let it be considered that the rulers of a nation are called *fathers*, and that they are bound to exercise towards their subjects parental care, affection and tenderness, to seek their welfare in this world and in the world to come. Can it then be consistent with the duty of rulers to suffer little children to grow up in ignorance and vice, exposed to every temptation and allurement, and then condemn them, even before they are capable of providing for themselves, to a transportation as little adapted to reform them, as sending them directly to hell. What *good parent* could endure thus to exile children from 11 to 16 years of age, and doom them to spend their days in the society of abandoned villains and prostitutes!

Botany Bay is an English Purgatory from which it is believed very few ever returned reformed. The most splendid efforts of the British Christians to extend the blessings of the gospel abroad can never atone for their dreadful neglect of the poor population of their own country.

But any one who is acquainted with the history of that nation—with the number of men employed in the work of slaughter and devastation—with the immense appropriations of money for military establishments and for rewarding their heroes; will be able to account for the prevalence of vice and pauperism, and for their neglect of educating the poor in the paths of virtue, without imputing all the blame to Adam and Eve.

American Bible Society.

The President of the United States and the Several Heads of Departments of the general government, have by their respective contributions become members for life of the American Bible Society.

From the First Annual Report of the Committee of the Reading Ladies Bible Association.

At this early period of their establishment, your Committee cannot but regard it as a circumstance of peculiar encouragement from Him, who alone "giveth the increase," that they are enabled to record some most important personal benefits resulting from their pleasing labour. The following anecdote reported by one of the District Committees, will, they trust, communicate to the hearts of their fellow labourers in the Vineyard, a portion of the cheering fervor which animates your committee in relating it.

"One of our subscribers, after having given us the usual sum, and as we were departing, smiled and said, this is not all, I have something more to add connected with a little tale you will rejoice to hear. A few weeks ago, a young man came to my shop, where the subject of the Bible Society was mentioned; on this, his indignation immediately kindled, and he expressed, in unbecoming language, the rancorous and bitter sentiments of his heart; he was, at this time, so little master of his passion, that any remonstrance would have been ineffectual—we made no reply, and he soon left us. I mentioned the circumstance to my little girl, then on her death bed, who, though young in years was old in christian experience; and asked her what should be done; 'O father!' she replied, 'subscribe for a Bible for him!' This we did, and I presented it to the young man, at the same time informing him, who had induced us to procure it for him. Forcibly struck with the dying child's anxiety to supply him with a Bible, he received it with gratitude—he took it home, he read it; deeply impressed with the nature of its contents, he wished to share with others the pleasure he himself enjoyed; he read it to

his fellow servants, who soon imbibed a similar feeling; and one of them, ardently wishing to be in possession of a volume, so unspeakably valuable, immediately paid down six shillings, longing for the time to arrive, when she could say, this precious book is mine. We received the money with peculiar interest, and with increased conviction, that the work is of God, and that nothing shall impede its glorious and triumphant progress."

At a subsequent meeting, the Collectors delivered the following pleasing conclusion to this gratifying anecdote. "The remarkable change wrought in the heart of an individual by the perusal of the word of God, who, from a bitter enemy, became a zealous advocate for the Bible, was lately noticed; since that time, we have been informed, that he earnestly endeavours to improve in the knowledge of divine things, and that his actions prove the sincerity of his professions; he considers the offer of a Bible to a friend as the highest token of sincere regard; and for this purpose we have received nine shillings, with the acknowledgement of the privilege he felt it, to obtain so great a treasure for so trifling a consideration. Surely if this were a solitary instance of successful exertion, this Association would not have been established in vain!—*Appendix to the 13th Report of the British and Foreign Bible Society.*

Installations.

In Plymouth Mass. on the first of Jan. Rev. W. S. Torrey, over the Third Congregational Church in that town. First prayer by the Rev. Mr. Huntington of Bridgewater. Sermon from Acts 20, 20. by Rev. Mr. Weeks, of Abington; consecrating prayer by Rev. Mr. Dexter, of Plympton; Charge by Rev. Mr. Richmond of Halifax; Right Hand by Rev. Mr. Colburn, of Abington, and concluding prayer by Rev. Mr. Paine of Middleborough.

In Beverly, Feb. 16th, Rev. David Oliphant, over the Second Church in that place. The services were performed in the usual order by Rev. Mr. Bartlett, of Marblehead; Rev. Professor Porter, of Andover; Rev. Mr. Thurston, of Manchester; Rev. Dr. Worcester, of Salem; Rev. Mr. Emerson, of Salem; Rev. Mr. Edwards, of Andover.

Ordination.

In Utica, N. Y. Feb. 4, Rev. S. A. Aikin.

Candidates for the Ministry.

Mr. Thomas Tracy, Cambridge.
Jonathan P. Dabney, do.
Samuel Gilman, do.
Thomas Savage, do.
P. Osgood, do.
Alvan Lamson. do.
James Walker, do.
F. W. P. Greenwood, do.
Andrew Bigelow, do.
John Graham Palfrey, do.
Seth Alden. do.
E. Q. Sewall, Concord.

Obituary.

Died—In Stratford, Conn. Rev. N. Birdsey, aged 103. He had 12 children, 76 grand children, 163 great grand children and 7 of the 5th generation.

In Philadelphia, Rev. Absalom Jones, aged 72.

In Griswold, Conn. Isaac Hernek—97. He had 19 children, 92 grand children, 182 great grand children and 1 of the fifth generation; two brothers were at his funersl, one aged 93, the other 81.

In Salem (N. J.) Henry Plat a black man—106.

At New Haven, General David Humphreys.

At Brookfield, Rev. Ephraim Ward, aged 77.

In Worcester, Mrs. Mary Chamberlain, widow of the late Deacon John Chamberlain, aged 70.

In Portland, Capt. Timothy Small, aged 73.

In Hampton, N. H. Hon. Christopher Tappan, aged 83.

At Cornwall, Con. Feb. 17, Henry Obookiah, aged 26, a native of Owhyhee, and a member of the Foreign Mission School.

THE

CHRISTIAN DISCIPLE.

No. 4. APRIL, 1818. Vol. VI

FREEDOM OF ENQUIRY.

For the Christian Disciple.

Mr. Editor,

I have sometimes heard it said, that those who respect the holy scriptures as they ought, will not indulge in free enquiry; and that this indulgence of itself, is proof of deficiency in proper respect for them. I cannot accede to the truth of the remark. I think I have a full and unequivocal respect for the sacred volume, and yet am not able to persuade myself that I am forbidden the most thorough and free examination of its meaning. It is true, such freedom may degenerate into boldness, imprudence and rashness, so that sacred truths may be treated with unbecoming familiarity. But this is an abuse of it; and that it may be abused, is no proof at all that it is not useful and right in itself. The best things may be abused, and any thing in its excess is bad. Zeal, one of the best things in the christian world, is bad, when it becomes intemperate enthusiasm.

We may determine the merit or the mischief of free enquiry, by reflecting on its purposes. These are two, to discover, 1st what *is* scripture; and 2nd what is its meaning.* May we not do this in consistency with perfect respect for the Scriptures?

Let us consider. The first object is, to discover what is scripture. Now the reason that we are to reverence the Bible, is that it contains a revelation from God; and if any part of it should be found not to be a part of his revelation, then of course the reverence we feel from that cause must cease. Thus the books called apocryphal, were found not to have the necessary authority, were put by themselves, and are not treated by christians with the same respect they pay the other books. So too Luther had no respect for the epistle of James. If we desire to have the pure word of God, we cannot but be anxious to know whether all the books which have been handed down

* It will be seen by this, that the views of the writer are limited to the study of the scriptures, and have no concern with the free enquiry in its larger meaning as applied to those who speculate beyond the limits of the sacred writings.

to us, have the necessary authority. Does it indicate any want of respect to ask the question? Is it dangerous to ask the question? For has it not been asked and answered, by men capable of enquiring and deciding, and are not these discussions in our hands, and yet do we not as firmly believe and honour our bible, as we should have done otherwise?

But then, some books in this volume were written nearly two thousand, and some more than three thousand years ago; and during this period have been copied again and again by different persons. The question naturally occurs, is it not possible that a few mistakes may have crept in? or that some designing men may have made unwarrantable additions? When such questions arise, it cannot be from disrespect that we seek an answer. May we not say, that in no one thing has greater genuine regard for these writings been manifested in the christian world, than in those diligent researches which have been made to detect and expose the corruptions which have crept into them; and which have now given us such fixed assurance that providence allowed but few, that we can trust our faith and our souls to them with unhesitating confidence. If any one give us for the word of God what is not so, ought we not to reject it? and if so great a wo is denounced against those who should take away from the prophecy of the book of Revelation, would it not be wrong and dangerous in us to receive the addition with as much respect as we receive the rest? It is a false, superstitious reverence for these books, which would make us afraid of pursuing such enquiries,—as if it were impious to satisfy ourselves whether they are now exactly as the holy men wrote them. It is yet worse, when an error has been pointed out, still fondly to cherish it, as if it were the word of truth when it is not. Perhaps a man will say, that if we admit there is one error, we must another, and then another, and so on without end. But it is not so. These enquiries have actually been made, by men who had means and opportunity, diligently, faithfully, honestly. And what is the result? That scripture is uncertain? Not at all, but quite the contrary. The result is, that during near two thousand years, these holy books have passed down to us almost unaltered. Our confidence in them, as the sure guides of all faith and conduct, is confirmed. It is idle to be frightened at their errors; for we know what they are, we know how to correct them, and they cannot lead us astray. Therefore such a mode of enquiry concerning the Scriptures, so far from being inconsistent with proper respect, appears to me the truest and strongest proof of it which can be given.

The same is true in regard to the second purpose of free enquiry—to determine the meaning of the scriptures. Here is a volume of writings

which claim divine authority; every thing delivered here is to be received as true and obeyed without dispute. Its doctrines and laws are unreservedly binding upon us. What enquiry then can be more important than this—what are these doctrines and laws? With respect to many of them, different opinions have been entertained among christians. Some have learned that baptism belongs only to the grown, while others think it enjoined likewise on children. Some understand the bible to teach that man is utterly incapable of doing any thing toward his own salvation; others understand the contrary. Some learn from it that the one God exists in three persons; others think it teaches there is only one person as well as one Being. There are many other differences of equal importance. Can it be irreverence or disrespect to search out very carefully and freely on such subjects, what the real intention of scripture is?—Is it not rather a mark of regard to them? For are not our previous ideas, and our first interpretations of scripture language, the result of our education, rather than our actual knowledge? We have been educated to understand the expressions of scripture on these subjects in a certain sense—the sense in which they were understood by those with whom we have lived. We have learned to affix certain ideas to certain phrases, and, having these firmly associated in our minds, are not easily persuaded that they can be erroneous. For instance, *to baptize*, has from our infancy conveyed the same meaning to our minds as *to sprinkle*; therefore the image of sprinkling rises before us whenever we meet the word in the New Testament, and how difficult to fancy it with any other meaning. It is the same with innumerable other words. But when we see that others, our equals and superiors in religious knowledge, understand such language differently, must we not think it possible we may be mistaken? Is it any mark of proper respect for the scriptures to insist that we *cannot* be mistaken; to refuse to enquire whether we be or not? Is it not rather a blameable confidence in our own correctness?

There are some who have an unconquerable dread and horror of every thing that can be said to show, that any passage in the bible means any thing different from what they have always thought it to mean. If you attempt to explain a text which they have misunderstood, they think it dangerous to listen to you; they are afraid you intend to destroy their faith and their souls; they almost think it a sin to put themselves in the way of hearing what you have to urge. This, they think, is honouring divine truth, and proving their veneration for the oracles. But they err, and deceive themselves. They but too much remind us of the Jews in the days of our Sa-

viour. *They* too pretended the utmost regard for their scriptures, and referred to them in every thing relating to the Messiah. But they had learned to understand its language in a sense, which led them to expect a different Messiah from Jesus. They were confident they could not be mistaken, and did not enquire whether they were or not. And therefore when he presented his proofs of Messiahship, they rejected him, because, as they pretended, he opposed the prophecies; while in truth, it was their own *interpretation* of the prophecies which opposed them. In like manner, if *we* obstinately adhere to our notions of divine truth, and will not allow ourselves to listen or enquire concerning them—believing that all who contend against us, are contending against God—what shall prevent us from being as mistaken as the Jews? and of what worth will be our pretended respect for the scriptures? which is in fact only a respect for our interpretation of them, and serves at best but to keep us in error.

We conclude then, that both the objects in which freedom of enquiry is concerned, may be pursued consistently with most entire respect to the sacred writings. Nay, if the bible be indeed from God, and be indeed sufficient to all religious purposes, then it is not easy to see how we can rest our faith and hope on any thing else, and yet hold it in veneration.

RELIGIOUS DENOMINATIONS IN PENNSYLVANIA.

When Pennsylvania was first settled the principles of liberty and the rights of conscience were but little understood in the world, and the spirit of intolerance prevailed on both sides of the Atlantic. William Penn, the proprietor and first governor of that province, had greatly distinguished himself in England by his exertions in favour of civil and religious liberty; and to him, perhaps, as much as to any individual, are the people of England and of this country indebted for the extent of religious liberty which they now enjoy. Having been personally the victim of intolerant principles, and having suffered many months imprisonment and a variety of abuses, on account of his religious principles, he resolved to establish in his own province a form of government which should not interfere with the rights of conscience. In consequence of this wise resolution, Pennsylvania became renowned as an asylum for the oppressed and persecuted of other countries; its population rapidly increased, and a great variety of sects enjoyed such liberty as could not be found in any other country. This variety of denominations continues to the present day. For many years the Quakers were the majority and the government was principally in

their hands; but they were not of a disposition to render evil for evil, or to exclude others from those rights and privileges which they claimed for themselves. We shall not pretend to enumerate all the distinct denominations which inhabit that State. But there you may find, in addition to the Friends or Quakers, Roman Catholics, Episcopalians after the form of the Church of England, Presbyterians and Independents of different names, German and Swedish Lutherans, Baptists, German Calvinists, Mennonists, Moravians, Swenckfelders, the followers of Swedenborg, Dunkers or Dunkards and Jews.

Many of these denominations are well known in New-England; of some of them which are less known a brief account will be given.

Mennonists or Mennonites.

This sect takes its name from Menno Simon of the Netherlands. They, however, profess to derive their principles and practice from the ancient Church of Thessalonica. After suffering persecution in various places and various forms, on the continent of Europe, many of the sect fled for refuge to Pennsylvania, being encouraged so to do by Wm. Penn. They are now said to be a very numerous sect, and a very industrious, and virtuous people. They reject infant baptism; and in regard to *oaths* and *war* they agree with the Friends.

Dunkers or Dunkards.

These are also a sect of German Baptists, much less numerous than the Mennonists. They are singular in some of their opinions, customs, and manners. A society of this denomination at Ephrata, in Pennsylvania, dress in a kind of uniform, wear long beards, live on a common stock, eat no flesh, drink no wine, and use no tobacco. The men and women live in different houses, or different apartments of the same building. They deny the lawfulness of *oaths* and *war*, and are a quiet, inoffensive people. They meet for worship on the first day of the week, but observe the seventh day as the Sabbath.

Swenckfelders or Swenckfeldians.

This people are so called from Casper Swenckfeld, who at the time of the reformation was a preacher of some note. The society founded by him were for many years tolerated in Silesia; but afterwards, being persecuted, they were induced to remove to Upper Lusatia, where they enjoyed liberty for a few years. Being again oppressed they removed to Pennsylvania.

That they were a valuable Society in Europe is evident from the edict of Frederic, King of Prussia, by which they were invited to return to his dominions. The edict was dated "March 8th, 1742." The following extract is much to the honour of the Society:

"Be it known to all to whom these presents may come: Whereas we do hold nothing to be more contrary to nature

and reason, and the principles of the christian religion, than the forcing of the subject's consciences, and to persecute them, about any other dissenting doctrines, which do not concern the fundamental principles of the christian religion; so we have most graciously resolved, the so-called Swenckfeldians, who were exiled, out of an imprudent zeal of religion, to the irreparable damage of the commerce and country, again to recall them into our Sovereign Dutchy of Nether Silesia. We have therefore thought fit to assure those, by these presents, who confess themselves to be of the said doctrine, upon our royal word, that they shall and may safely return, not only to our sovereign Dutchy of Nether Silesia, but also into all our provinces, peaceably to live and trade there; since we not only receive them into our special protection, but also will give them all necessary supply, for the promoting of commerce; and to all of them who several years ago were deprived of their habitations and effects, in our country of Silesia, in case they are not paid for by the new possessors, they shall be restored without any reward."

Such was the opinion of Frederic respecting the loss which had been sustained by the exile of an industrious and exemplary people, who maintained that *oaths* and *wars* were inconsistent with the precepts of the gospel.

Moravians or United Brethren.

This sect is denominated Moravians from Moravia, a country in which they formerly lived. United Brethren is the name they assume. These people have spread themselves into every quarter of the globe, and by their extraordinary labours to publish the gospel, and by their amiable and pacific spirit, they have obtained a high character among the religious denominations, both in Europe and America. In 1733, a party of them were in expectation of making a settlement in Georgia, and an agreement had been made with the Trustees, that "they should be exempted from *taking an oath* and *bearing arms*." But afterwards they found that this gave umbrage to some persons, from whom they expected better things; they therefore resolved on going to Pennsylvania. In that state they have acquired not only property but an excellent reputation for industry, economy, good order and a peaceable disposition. In their manner of educating children they are supposed to excel almost every other sect in the country.

An account of the Harmonist Society was given in the Number for January. When this society lived in Pennsylvania there were no less than six religious denominations in that state who had renounced wars and fightings, as prohibited by him who came not to destroy men's lives but to save them. To these six pacific sects the Shakers may be added for a seventh in our country.

All these sects have been

reproached and calumniated as heretics and fanatics; and six of them have suffered severe persecutions on account of their religious principles, and have often been treated as the filth and offscouring of the earth. We shall not pretend that either of these sects have been free from error or fanaticism, nor that all the members of these societies have been exempt from immorality. But does it not behove the more numerous and popular sects of christians, seriously to attend to the following inquiries: Are the seven sects, who have renounced war, sinners above all other people in our land? Considered as sects, have not their morals been more pure, harmless and inoffensive, than the morals of any one of the larger sects which has retained the principles, the spirit and the practice of war? Suppose they are in some errors and even great errors, is it certain that they retain any error which is so gross, or so fatal, as those opinions of other sects, which have filled christendom with manslaughter and desolation? Has their supposed fanaticism been of a sanguinary character? Has it led them to seek the ruin of their fellow-men, to embrue their hands in the blood of their brethren, on account of differences, either in religion or politics? If not, may we not say that their fanaticism has been of a very harmless character, compared with the fanaticism of the warring sects? Had the supposed error of the seven sects, in regard to war, been adopted by all the other sects, would it not have prevented an immense amount of sin and misery? Would it not in fact, have proved a very salutary and saving principle? Would not this principle, if adopted by all men, put an end to the most horrible of all the calamities with which the world has been visited? Can it then be reasonable to suppose, that an opinion of such a character is entitled to no better name than *heresy*, *delusion*, or *fanaticism*? May we not at least use as mild language as M. Brissot did in speaking of the same opinion in the Quakers, "This error of their humanity is so charming, that it is almost as good as the truth?' *Travels*, *p.* 230.

The same writer observes, "It is to be wished, for the happiness of the Indians and the peace of America, that all the planters of the frontiers possessed the pacific principles of the Quakers; a lasting union would soon be formed between them; and blood would no longer stain the furrows which American industry traces in the forests." p. 220.

THE WAY TO SECURE A GOOD GOVERNMENT.

Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend on men, than men on governments. Let men be

good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good, they will endeavour to warp and spoil it to their turn.

I know some say let us have good laws and no matter for the men that execute them; but let them consider, that though good laws do well, good men do better. For good laws may want good men, and be evaded or abolished by ill men; but good men will never want good laws, nor suffer ill ones. It is true that good laws have some awe upon ill ministers, but that is when they have not power to escape or abolish them, and the people are generally wise and good; but a loose and depraved people love laws and an administration like themselves. That therefore which makes a good constitution must keep it, viz. men of wisdom and virtue—qualities, that because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth; for which after ages will owe more to founders and the successive magistracy than to their parents for their private patrimonies. PENN.

EARLY PREJUDICES AGAINST INOCULATION FOR THE SMALL POX.

IN 1721 "the small pox made great havoc in Boston and some of the adjacent towns:—of 5889 persons who took it in Boston 844 died. Inoculation was introduced upon this occasion, contrary to the minds of the inhabitants in general, and not without hazard to the lives of those who promoted it, from the rage of the people. Dr. C Mather, one of the principal ministers of Boston had observed in the Philosophical Transactions, a letter of Timonius from Constantinople, and a treatise of Pylarinus, Venetian consul at Smyrna, giving a favourable account of the operation, and he recommended a trial to the physicans of the town, when the small pox first began to spread; but they all declined it, except Doctor Boylston, who made himself very obnoxious.—To show the confidence he had of success, he began with his own children and servants. Many sober, pious people were struck with horror, and were of opinion that if any of his patients should die he ought to be treated as a murderer. The vulgar were enraged to that degree, that his family was hardly safe in his house, and he often met with affronts and insults in the streets."

"The justices of the peace and selectmen of the town called together the physicians, who, after mature deliberation, came to the following conclusions—"That it appears by numerous instances, inoculation has proved the death of many persons, soon after the operation, and brought distempers upon many others which in the end proved deadly to them. That the natural tendency of infusing such malignant filth in the mass of the blood is to

corrupt and putrify it, and if there be not a sufficient discharge of the malignity by the place of incision or elsewhere, it lays a foundation for many dangerous diseases. That the continuing the operation among us is likely to prove of the most dangerous consequence."

"The common people imbibed the strongest prejudices, and such as died by inoculation were no more lamented than self-murderers. Dr. Mather, the first mover, after having been reproached and vilified in pamphlets and newspapers, was at length attacked in a more violent manner. His nephew, Mr. Walter, one of the ministers of Roxbury, having been privately inoculated in the Doctor's house in Boston, a villain, about three o'clock in the morning, set fire to the fuze of a granado shell, filled with combustible stuff, and threw it into the chamber where the sick man was lodged. The fuze was fortunately beat off by the passing of the shell through the window, and the wild fire spent itself upon the floor.

"The moderate opposers urged that the practice was to be condemned as trusting more to the machination of men than to the all wise providence of God in the ordinary course of nature, and as tending to propagate distempers to the destruction of mankind, which proved it to be criminal in its nature and a species of murder."

"At length the House of Representatives laid hold of it, and a bill was brought in and passed to prohibit all persons from inoculation for the small pox; but the council were in doubt and the bill stopped.

"Such is the force of prejudice. All orders of men in that day, in a greater or less proportion, condemned a practice which is now generally approved, and to which many thousands owe the preservation of their lives."—*Hutchinson's Hist. Vol.* II. *p.* 273, 4, 5.

This portion of history may justly be employed as a warning to people of the present age, to beware of rashly censuring proposed innovations in opinion and practice. Such has been the attachment of mankind to hereditary opinions and customs, that the most useful improvements have had to encounter a flood of obloquy and abuse before they could obtain an impartial hearing.

To show how liable even good men are to be misled by their passions and prejudices, I will quote from Hutchinson some other passages relating to the conduct of our ancestors:—

In the year 1723, by the legislature of Massachusetts colony "*Premiums were granted for Indian scalps and prisoners!*" Vol. II. p. 294.

In the same year "the attempt was made to engage the six nations of the Scatacook Indians in the war, and commissioners were sent to Albany empowered to promise a *bounty for every scalp*, if they would go out against the enemy!" p. 302.

In 1725, "The government increased the premiums for Indian scalps and captives to one hundred pounds!" p. 301.

Thus we see that the same christian people who esteemed inoculation a "species of murder," could offer premiums for Indian Scalps, and try to persuade seven peaceable tribes to make war on their brethren by the inhuman proposal of a large bounty on human scalps! Our posterity, however, will not find it difficult to detect as great inconsistency in the conduct of christian rulers of the present day.

MORAL AND RELIGIOUS NARRATIVE.—No. III.

Ministers not Useless.

For the Christian Disciple.

Mr. Evanson was one of those infidels, with whom our country abounded some few years ago, when the writings of Paine possessed an influence so far beyond their importance. He had learned to abhor priestcraft in its worst forms, and passion prevented him from perceiving in the very name of priest any thing but tyranny, treachery, and deceit. He belonged to a small and peaceful country congregation, which was spiritually fed by a worthy pastor, whom malice itself could not assail for one defect of character. But he was a *priest*, and therefore appeared to the undiscriminating eyes of Mr. Evanson more like a monster of mythology, than as a model of humanity. By constantly exercising his imagination, our infidel at length began to believe what he at first only fancied, till finally he professed himself the open and unrelenting enemy of one of the most innocent men. I believe I am not relating circumstances entirely fictitious. It must be within the memory of many of my readers, that the enthusiasm of infidelity has wrought up its votaries to fits of extravagance and zeal, which have rarely been equalled by the warmest bigots. That humble clergyman struggled through his arduous duties amidst persecution so unprovoked, and hostility so undeserved, and at length die in middle life.

"We will have no minister, Mr. Moderator," exclaimed a voice at a town-meeting a few weeks after the decease of the pastor whom we have just mentioned. "The priesthood has always been a curse to the world. Let us try and see if we cannot live without these useless appendages to society. Will our fields produce a better harvest, will our lives be prolonged, will our health be maintained by one or two sermons a week? I wish, sir, that the motion before us might be indefinitely postponed." It was the voice of Mr. Evanson. Happily, there was not one person present on whom his

arguments or his talents had any effect. And without deigning to reply to him, they voted almost unanimously to call a pious young man to the charge of their congregation, whom their late pastor had earnestly recommended as his successor.

Need I describe the sullenness, the malice, the disappointment which disfigured the countenance of this incendiary? He retired home to wreak on his family that vindictive humour to which his fellow-citizens in public were impenetrable. He forbade their attendance on the ordination, and commanded them never to appear at meeting. Strange is the inconsistency of man! He, whose sole God was reason, and who pretended that he could overthrow the whole system of religion by argument, was unable to obtain among the meanest of his dependants a single proselyte, and was obliged almost to resort to physical force in order to ensure their outward acquiescence in his wishes and opinions!

Nature, as I before intimated, had given Mr. Evanson a mind of a respectable order. He had been early fond of books, and was habituated to reflection on certain subjects, respecting which his prejudices had not been unhappily excited. He could be agreeable in conversation. He could contribute amusement and information. He was himself delighted to learn. But he was situated in a wilderness, as it respected every thing belonging to philosophy or literature. There lived but one person near him, who was at at all qualified for such an intercouse as he would gladly cultivate. But that person was his hated minister! How many pangs and struggles would agitate his mind at the thought of this circumstance! How often would he inwardly murmur that his imaginary foe united to the advantages of a public education the worthlessness of piety. "Perhaps," he would say to himself, "this priest might solve many difficulties which nature presents before me. Perhaps he could enlarge and improve my mind by communicating the results of his studies on some of my favourite subjects. But shall I undergo the mortification of retracting? Shall I court his acquaintance? Shall I be on terms of friendship with a priest?" He lost sight of his virtues, his knowledge, his innocence and worth, and he thought only of the character that he had gathered from books, heightened and aggravated by the ribaldry of Paine, and the workings of his own dark imagination.

These two persons would of course sometimes encounter each other in society. The marks of deference, untinged by the least particle of superstition, which were constantly paid to the clergyman, could not but excite the uneasiness and envy of his unaccountable enemy. And yet Mr. Evanson's good sense would often make him perceive the invaluable influence which the pas-

tor exercised over his flock. Amidst a society of labourers, and mechanics, and tradesmen, he saw one person at least who could *think* and *study* for the others. There was a guide for conversation; there was an authority in disputes; there was a source of information; there was an example of deportment, all united in that one person; and yet no assumption of superiority, no interference in debate, no vanity of communication, and no authority of demeanour, to shock, or disgust, or repulse. Thus the idea of the priest would often momentarily slide out of Mr. Evanson's mind, and he would think that he was listening only to the gentleman and the scholar, and if he brought malice and hatred along with him, he certainly carried some knowledge and gratification away.

Nearly in this position did circumstances remain for several years. The pastor grew stronger in the affections of his flock, his usefulness among them increased, and his fame extended more and more through all the surrounding churches. Time and reflection likewise gradually smoothed away many of the rough parts of the infidel's character. He saw that the most principled men were in general the most religious; he witnessed the different effects of his own mode of bringing up his children and that of his pious neighbours in bringing up theirs. Especially, he had opportunity to observe, that owing to different circumstances of the church, and the prevalence of more correct and enlarged conceptions respecting the institutions of the gospel, the priesthood of modern times are wholly unlike the priesthood of ecclesiastical history. Besides, age was now creeping on apace; the flush and the self-importance of maturity had subsided; the world about him seemed bereft of that stamp of eternity and undecaying vigour, which the consciousness of his own strength had formerly lent to it; the pride of reason had too often been checked and mortified still to believe itself omnipotent; he felt his own helplessness; he would cling to some higher power if he could; he would cultivate an intercourse with the unseen world, with the 'Maker of his frame;' but, who shall be the medium? who shall relieve that cloud of distressing doubts, which had so long darkened his soul, who shall meet all his blasphemous scruples, and crush them? who shall vindicate for him the ways of God to man, and lead him in the way which is everlasting? He knew of but one person, whose manner of life, whose education, whose experience, whose course of thinking, whose character, rendered him a proper confident in this trying season. Oh, how humbled were his feelings! But the complacency of his most intoxicated pride had never given him any thing like the sweet satisfaction which that humility imparted now. He sought the society of him, whom he had long

shunned, he scarcely knew why, and long had reproached, he almost knew not how. He was received, as if he had been a friend for life. His feelings were entered into at once; his doubts were anticipated and met; his views were cleared up and widened by the patient reasoning and the enlightened representations of one, who had made such subjects the themes of his morning, noon, and evening contemplations. Life now began to appear in different colours to our former infidel. His heart had a feeling quite strange to it; it was as if a tide of benevolence had gushed in and driven away the turbid humours which had so long stagnated there. In the mean time, he did not forget to whom, by the blessing of heaven, he was indebted for the happy change that had taken place in his character; and he maintained no more that ministers were "useless appendages to society."

Henceforth he became the constant frequenter of public worship. In consequence, he grew more and more attached to one, who led his devotions, who directed his thoughts to proper subjects of religious meditations, who taught him especially *how* to think, and who, by showing him from time to time, the workings of the human heart, and the faculties of the human soul, communicated to him the invaluable arts of self-knowledge, and self-government. This he found in his *own* case to be the effect of pulpit ministrations; and when he looked upon the small sphere around him, he had no reason to doubt that the same exertions were equally efficacious on the experience of his friends and neighbours. He saw much happiness flowing from the ministrations of the sanctuary; he saw life there under its best and noblest forms, and he saw as well as felt the most undeniable and manifest improvement of character arising from the preaching of one man. He had therefore a right to conclude that such were the excellent effects of the labours of the enlightened clergy throughout the christian world.

By the united misfortune and fraud of a friend for whom he had become responsible to a large amount, he saw very nearly the whole of his estate seized and conveyed from his possession. In declining years, and with a large family around him, he could not but feel this stroke severely. Indeed, according to his own confession, his sensations would have been stung to madness, had it not been for the mild interposition and heavenly advice, and sweet consolations which were lent him by his minister. With what peculiar effect did lessons of fortitude and resignation now come from one, who was himself never immersed in the cares and perplexities and worldliness of this mortal life! How disinterested his sympathy! How powerful his exhortations! Who but a person totally separated from the toilsome routine and the strug-

gles of rivalry in which the majority of mankind are involved, could so well command the unfortunate bondsman to set his thoughts and affections rather on things above than on things on the earth? The person, whose simple narrative we are relating, felt this, and had reason to bless heaven for the institution of a christian priesthood.

This person had a son, for whom his heart felt more than the usual fondness of a father. Every gift of genius, many splendid virtues, and many of the milder attractions belonged to his character. But long before his reason opened, he had become a convert to his father's infidelity. The seeds were sown too early and too deep to be rooted up at pleasure. The conversion of the parent was not accompanied by the conversion of the child. Irreligion was too strongly fortified by passion, by youthful confidence, by the pride of opening reason, and by the sarcastic vigilance of gay companions, to resign its possession of the young man's soul. The life he had led, was a practical commentary on the lessons and example he had received. At the loss of his father's property, he plunged deeper into excesses. His vices were not checked, they only became meaner, and his father saw too plainly that he was irrevocably given up to ruin. Few can imagine the agonies of recollection and anticipation which thus harrassed the old man's soul. And few, who have not felt the power of religion, can imagine the mitigations which were poured into it, by the voice of one, whose sole business it was, like his master, to go about doing good. In a word, the conversation of a *priest* healed the very despair which could trace its origin up to the mistaken hatred of priests.

But this was not all. He had a daughter to whom he looked to smooth and soften the pillow of his age by her cares, and to perfume it by her virtues. She was to him a jewel of excellence, a flower of beauty—his pride and his idol, and the charm of his existence. But the tomb claimed her, and left him—no, not desolate. The common friend of both remained behind. *He* remained behind, who, as he wiped away his own tears, taught the bereaved father by example, as well as by precept, the art of religious consolation. How weighty, how forcible, how efficacious, came that consolation from the mouth of the minister of God! From him, who professed to stand as a link between the seen and the unseen worlds! Had no other circumstance occurred to reconcile Mr. Evanson to our clergyman, yet that reconciliation must have taken place inevitably, in consequence of the devout and sympathetic supplication offered up to the God of all grace and consolation, on the day that his daughter was consigned to the grave. The most hardened infidel opens his ear to the voice from the sanctuary, when sorrow and crushed ten-

derness have closed it upon the world.

We have but one scene more in which to present these two persons together. It was the dying scene. It is here that the most brilliant triumphs of the ministers of religion are displayed. What would have been Mr. Evanson's departing horrors, if his hand had not been pressed, nor his dying palpitations watched, nor his despair allayed, by the very man whom he once shuddered to encounter? They were alone together for an hour. The whole family were then called in, and after a solemn, and pathetic address, in which he bade them farewell, and bequeathed to them the richest treasures of advice, these were the last words he ever uttered: "And above all, you will exercise an undiminished and perpetual reverence for the ministers of religion. Had it not been for him who now stands at the side of my bed————"

CONSOLATION FOR MOURNERS.

MR. EDITOR,

BY inserting the following in your very interesting and valuable miscellany, you will afford comfort, I doubt not, to many hearts, and will satisfy more than

ONE SUBSCRIBER.

SIR,

I HAVE been sometime a widow, but when Heaven took away my husband, he left me one comfort, a child, a daughter, to moderate the sorrows of my condition. She reached her twentieth year, and was, what for me to say, would be supposed to be a mother's fondness; let others praise her; my life was wrapt up in her, nor was her duteous return of gratitude less than my affection. I have lost her; death has torn her from my arms. For two months I was inconsolable, my tears flowed incessantly, and, like Rachel, I refused to be comforted A kind, unknown friend sent me the enclosed letter which convinced me that my immoderate sorrow was folly and impiety. I have tried to conquer my affliction, and submit to the will of Heaven. My loss is not uncommon, and those reasons which have been of so much use to me, may possibly, in the like case, afford comfort to others. I send them to you that they may be communicated to the public. The office you assume, demands of you every action of humanity, and none can be more truly so than to comfort the afflicted, and calm the stormy soul to peace. I am, &c.

MADAM,

YOUR daughter is not dead. You have not lost her. She has gone before you to her native country, whither yourself must shortly follow. Then why those streaming eyes, those vain laments, those agonies of woe? Can you recal her, or would you if you could? Consider calmly, had some

mighty prince required her attendance, would you not with joy have sent her to his courts? Would you not have parted with her pleased with the consideration of her advantage? In her absence would not your mind be satisfied with having well disposed of her? Can you grudge her to the king of Heaven, in whose presence is fullness of joy and pleasures forevermore?

But for *yourself* these sorrows flow, nor will I in moderation, blame them. She was the dearest blessing of your life; a child, a companion, a friend, dutiful, obliging and sincere, all this, and more. She was the wonder and delight of all who knew her. But the more her goodness, the greater her reward, and that should be your comfort.

The Almighty Author of all things has a right to dispose, as He pleases, of all his creatures, and it is impious in us to murmur at his dispensations. From Him she came, to Him you owe the joy she gave you for nineteen years together. Does this demand no gratitude, and can you be angry because God has resumed what he but only lent? Examine human life. View its most cheerful side, its gaities, its joys, its pleasures. Alas, how low, how trifling and how transient all! Consider youth, health and beauty, how quickly are they gone! Is not the body subject every moment to accident, to pain, to sickness; the mind to anxious cares, to piercing griefs, and would you wish your daughter back again from heaven to such a state? Where she now is, no tears will ever flow; no sorrow, no discontent, no pain can ever there be known. To view the face of God, to sing his praises and admire his wonders, to possess the full fruition of every hope, and that for ages infinite, how vast the thought, how unspeakable the felicity!

Methinks I see her amidst a crowd of celestial inhabitants, encircled with glory, chanting hymns to her Creator for so soon releasing her from the sorrows of mortality.

Now, will you still lament, and let self love so far prevail, as to repine at *your* loss, when *she* has gained so much? How trifling was your pleasure in her society, compared with her eternal happiness! Dry up those tears then, for if in heaven, any thing could interrupt her bliss, your grief, I am sure, would do so. Imagine her descending from the skies arrayed in brightness, and enquiring the cause of your incessant love. Would you not blush to tell it, and must she not wonder that her felicity should bring you sorrow?

From the Universal Spectator.

A SECRET PRAYER.

For the Christian Disciple.

MR. EDITOR,

AT the earnest request of some enlightened friends, I transmit for your publication a prayer of Archbishop Tillotson, "which, as his publisher conjectured, he used before composing his sermons." We think it discovers a spirit so much in harmony with the gospel that it ought to be more widely diffused.

Such a spirit, we believe, is *slowly* but *surely* becoming universal; breathing the love, the mildness, the good will of its divine author; banishing the exclusive rancour, the party zeal, the uncharitable bitterness, the blood thirsty bigotry of intolerance and persecution. These black vapours, burdened with mildew and death, are dispersing before this spirit of truth, this spirit of God, this day-spring from on high. The features of the moral landscape begin to assume their native verdure and beauty. The smile of God seems to rest upon their freshness; while glimpses of a still purer sky are opening above, "the bright dilating blue of Heaven." O when will the broad illumination commence! When will the promises of Jehovah be accomplished! All remain firm and immoveable. Even *now*, with a voice of faith, and the voice of thanksgiving, may we exclaim, Alleluia: for the Lord God Omnipotent reigneth. We will be glad, we will rejoice, we will give him glory. A.

"O Lord God of truth I humbly beseech thee to enlighten my mind by thy holy spirit, that I may discern the true way to eternal salvation; and to free me from all prejudice and passion, from every corrupt affection and interest, that may either blind me or seduce me in my search after it.

Make me impartial in my inquiry after truth, and ready whenever it is discovered to me, to receive it in the love of it, to obey it from the heart, and to practise it in my life, and to continue stedfast in the profession of it to the end of my days.

I perfectly resign myself, O Lord, to thy conduct and direction, in confidence that thy mercy and goodness are such, that thou wilt not suffer those who sincerely desire to know the truth and rely upon thy guidance, finally to miscarry.

And if in any thing which concerns the true worship and service of thee my God, and the everlasting happiness of my soul, I am in any error and mistake, I earnestly beg of thee to convince me of it, and to lead me into the way of truth; and to confirm and establish me in it daily more and more.

And I beseech thee, O Lord, always to preserve in me a great compassion and sincere charity towards those that are in error, and ignorance of thy truth; beseeching thee to take pity on them, and to bring them

to the knowledge of it, that they may be saved.

And because our blessed Saviour hath promised, that all that do his will shall know his doctrine; grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy will and my duty.

Grant, O Heavenly Father, these my humble and hearty requests, for his sake, who is the way, the truth, and the life, my blessed Saviour and Redeemer Jesus Christ." Amen.

REPORT OF GOD'S TREATMENT OF THE FIRST MURDERER.

Our civil tribunals in the trial of any cause, pay great veneration to ancient usages and immemorial customs; and especially to precedents taken from higher courts in similar cases. I can adduce a precedent which is of greater antiquity and of higher authority, than any that can be found in all our law reports. It may be found in the reports of Moses, the first reporter of law cases; and it stands recorded in the sacred volume, for our imitation. It is the trial and punishment of Cain for the murder of his brother Abel. Cain being under a theocratical form of government, God himself was the sole judge.

The crime of murder charged against Cain was aggravated in many respects. It was fratricide, or the killing of a brother. It was committed immediately after the kindest assurances, encouragements, and promises, and the most solemn warnings from God, Gen. iv. 7 It was committed on a man of real piety, and without any provocation. The fact was proved, not by fallible semi-evidence, and uncertain conjectures, but by the incontestible evidence of God's own perfect knowledge; and, 'by the voice of his brother's blood crying to God from the ground.' And when the Lord said unto him, 'Where is Abel thy brother?' He replied, 'I know not.' He added to his former crime the heinous sin of lying. I had almost said, the sin of *perjury*, for we may well suppose, that to utter a falsehood in God's immediate presence, and on such an occasion, would be as heinous a crime as perjury in our civil courts. But Cain was not content with having committed all these aggravated crimes; he added an insulting question, 'am I my brother's keeper?' Such an answer from one man to his equal, would be deemed uncivil. If given in our courts of law, it would be considered a high contempt of court. Then surely, such an answer, given to his God and Judge by a guilty culprit, when on trial for a heinous crime, would, by men, be condemned as an unpardonable insult. The sentence of such a vile murderer, even in this our *half enlightened* age, probably, would be, 'That you A. B. be taken from the place of your confinement to the place of execution, and there be hanged by the neck till you be dead!' And, per-

haps, for form sake, it might be added, 'and the Lord have mercy on your soul!'

But it was a very favourable circumstance for Cain, that he did not fall into the hands of men, 'whose tender mercies are cruelty!' All the punishment which God inflicted on Cain for this aggravated murder, *was hard labour and banishment.* And Cain thought this was too severe; for he said unto the Lord, 'My punishment is greater than I can bear.' And it appears that God compassionated his case. For upon Cain's saying that, that 'it will come to pass that every one who findeth me will slay me.' God kindly relieved him, not only from the danger itself, but also from the fearful apprehensions of mind he was under. And the Lord set a mark upon Cain, lest any finding him should kill him. Please to take notice. Not lest he should kill *another man*; the danger of which, (even in this our half humanized age) is urged by many in justification of the inhuman practice of putting murderers to death. But God, who best knew the human heart, knew that the danger of killing was on the other side; and therefore He took his measures accordingly, in order to prevent it.

The mark which the Lord set upon Cain, whatever it may have been, answered a double purpose. It warned mankind not to commit murder; and not to take away the life of the *murderer*. In both these respects this mark was a more effectual, lasting, and beneficial warning to mankind, than it would have been, to have seen a human being, created in the image of God, hanging on a halter under a gallows, and expiring in all the excruciating agonies and contortions of a violent and unnatural death! Such an awful spectacle would doubtless give a greater shock to the feelings and sensibilities of human nature, than the punishment which God inflicted on Cain; but the impression would be momentary, if not pernicious; distressing while it lasted; but would not equally with the latter, convince the understanding, and mend the heart. I might now conclude with this exclamation, what could God have done more than he hath done to prevent the effusion of human blood! But I am constrained to mention one thing more.

Although the mark placed on Cain might answer its appointed ends, as above mentioned, during his natural life, yet, lest they should be forgotten after his death, and that succeeding generations might be left without excuse, God was pleased to leave on record a most solemn declaration and warning to civil magistrates, and all others, not to shed the blood even of a *murderer*. And the Lord said unto him (and probably in the hearing of others) 'Whosoever slayeth Cain, vengeance shall be taken on him seven fold.'

Here let us pause a moment. These words demand our most serious attention, for God spake them. I am willing that my

opponents should give the most favourable construction to the text, which the words can consistently admit. I conceive their true meaning to be this,—That the vengeance, which God would have taken, *here* and *hereafter*, on any person or persons who should have taken away the life of Cain, although a *murderer*, would have been seven fold more than the punishment He had now laid upon Cain, merely for the violation of a civil duty. At any rate, the text denounces an awful doom on any person or persons who should have inflicted a capital punishment on Cain for the *murder* that he had committed! I must request all the defenders of sanguinary punishments, once more to read with attention the whole of the proceedings in his trial, as they stand on record in the sacred volume. They will find no dislocation of bones by the tortures of the rack; no burning at the stake; no strangling by a halter under a gallows; no life taken away, nor day of probation shortened; not even a hair of Cain's head scorched or plucked out. And, on due reflection, I request them to say, whether mankind, amidst all their *witty* and cruel inventions, have ever discovered any sanguinary punishment that has had a more effectual tendency to reclaim the offender; to deter others; and to secure the public, than the punishment which God laid on Cain for the murder of his brother Abel. It is certain, that by it the public was effectually *warned* and *secured*. And there is great reason to believe, that Cain was effectually reclaimed, for he regretted 'being hid from God's face.' This was a happy omen of sincere repentance, and very different from what his parents exhibited, whilst under the influence of impenitent guilt; 'they endeavoured to hide themselves from the presence of the Lord.' It appears that Cain lived many years after this; and in all likelihood became a good member of society, 'for he builded a city, and called the name of the city after the name of his son, ENOCH.'

The preceding article has been *borrowed* for the perusal of our readers. It is the substance of one of five 'Essays on Capital Punishments,' which originally appeared in the Herald, a newspaper published at Windham, in Connecticut. They were reprinted in Philadelphia, in Poulson's Daily Advertiser. In 1811 they were printed in a Tract. In 1812, An Appendix by the author was published, containing answers to 13 objections. The whole has recently been presented to the Editor by a Friend. However intelligent men may disagree as to the sentiments of this author, there can be but one opinion of his talents as a writer. The fourth Essay, which has now been given, is a fair specimen of the ability with which the several arguments and objections are managed.

IMPROMPTU.

MR. EDITOR,

I SEND you the following IMPROMPTU by a gentleman in England, Alumnus of Harvard University, and respectable for his talents and character. It arose literally out of the circumstances mentioned. It contains a moral, which the intelligent reader will readily apply to every sentiment, forced upon the public mind by custom or antiquity, and unsupported by reason or scripture, whether such sentiment relates to church or state, to war or peace. *Some of* the party present, devoted to *high church* and to the national ecclesiastical establishments, were a little indignant, and thought the reader, who was educated a moderate dissenter, had evinced a want of reverence for *the only true church.*

In a conversation with a few friends on church government, a clergyman who was of the party said, "No one was entitled to administer the offices of the church, who had not received Episcopal ordination; for wherever the episcopal succession is preserved, there only is a true Church. "Nulla Ecclesia sine Episcopo." Tertullian.

The opinion of the gentleman being required, he replied, There is in the history of one of the Indian tribes in America an anecdote somewhat analogous, which with permission I will read. Taking down a book, he apparently read what follows:—

"As the Sun was hastening to cool himself in the placid waters of Lake Erie, Commemoroonah, Sachem of the Tuscaroras, sat at the door of his wigwam, scouring his red-rusted scalping knife. Bambarrah, his faithful squaw, was preparing hominee for the supper of her lord; whilst their sons were striving, who with truest aim could direct the tomahawk.

"At this interesting moment three envoys approached, bearing a talk from Alpequot, the renowned Sachem of the Chippewas; which they thus delivered.

"Brother, when the great Spirit created Tobacco for the solace of red men, He delivered to Animboonah, Father of the Chippewas, a torch, which the had lighted at the great, day-star—The Chippewas have not suffered this celestial spark to be extinguished; but from it have all our pipes been ignited for ninety nine thousand five hundred and fifty moons. This therefore, and *this only* is the true canonical fire; all other is unholy and damnable.* (A belt of wampum)

"Brother, I send to you a portion of this sacred fire, preserved by *uninterrupted succession*, that with it you may light your pipe, and diffuse the blessing through your nation." (A belt of wampum)

"Accept this, and the Chippewas and Tuscaroras will smoke together the calumet of peace, so long as the Wabash shall pour its silver waters in-

* Ferunt, si justum est credi, etiam ignem cœlitus lapsum apud se sempiternis foculis custodire—Amm. Marcellinus.

to the dark torrent of the Ohio. Reject it, and instantly shall the red war-hatchet be dug from its repose; and the warriors of Tuscarora shall be given as a feast to the sons of Animboonah. (A belt of wampum.)

"Decide! for Alpequot will suffer no pipe to be smoked that is not lighted from the fire *uninterruptedly derived from the great day star.*" (Three belts of wampum)

To this courtly message Commemoroonah returned this talk.

"Brothers! Chinquolinga, my grandfather, whose girdle was always hung with the scalps of Chippewas, received from William Penn, the white Sachem, an amulet, which enables us to draw fire *immediately* from the great day-star. With this the Tuscaroras are accustomed to light their pipes. (A belt of wampum)

"Our young men are expert at the tomahawk; our squaws are ingenious at roasting prisoners; and the arm of Commemoroonah has not lost its vigour." (Three belts of wampum)

In the succeeding moon the scouts of Tuscarora gave notice of the approach of Alpequot. Commemoroonah dressed an ambuscade. A battle was fought; and the bones of the Chippewas now lie bleaching on the plains of Muskingum. H.

ANTICIPATED FULFILLING OF THE PROPHECIES OF THE LATTER DAY.

Dr. INCREASE MATHER in his "Exhortations to faith and fervency in prayer," published in 1710, makes the following remarks.

"The providence of God is calling us to prayer. Great things are doing in the world. Wonderful revolutions there have been in our days, and greater are expected. Are not the nations in travelling pains? We see the beginning of sorrows. Are not the judgements of God abroad in the earth? The sword is devouring in many places, and in some the famine and pestilence. A vial is pouring upon the earth: and if we consider our state, does it not call for prayer? What frowns of heaven have been upon us! And so much the more should we be in prayer as we see the day approaching when the glorious prophecies and promises shall receive their accomplishment. We are assured that when the *sixth trumpet*, called also *the second wo*, has done its work, the *seventh trumpet*, called the *third wo*, will come quickly. Now there is reason to hope that the second wo is past, that is, that the Turk shall be no more such a plague to the christian world as for ages past he has been. At the time when the *second wo* passeth away there is to be a great earthquake; in that earthquake one of the ten kingdoms over which Antichrist has reigned will fall.*"—"There is a great earthquake among the nations,

* page 87.

MAY THE KINGDOM OF FRANCE BE THAT TENTH PART OF THE CITY WHICH SHALL FALL! MAY WE HEAR OF A MIGHTY REVOLUTION THERE! We shall then know that the kingdom of Christ is at hand."†

† page 97.

INDULGENCE FOR ROBBERY.

JOHN TETZEL, a Dominican inquisitor, employed to sell the indulgences of Pope Leo X. travelled throughout various parts of Europe persuading the people that the moment any person had paid the money for his indulgence, he might be certain of his salvation; for all his crimes, however enormous, would be forgiven. At Leipsic, it is said, that after he had "scraped together a great deal of money from all ranks of people," a nobleman who suspected the imposture, put this question to him—"Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the frontless commissioner, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded, and in return received a diploma sealed and signed by Tetzel, absolving him from the unexplained crime which he secretly intended to commit. Not long after, when Tetzel was about to leave Leipsic the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and, parting, said, "*This is the fault I intended to commit, and for which I have your absolution!*"

This humorous story is related by the cautious Seckendorf, and may serve to show the almost incredible lengths to which the popish agents proceeded in the detestable traffic so clearly laid open by this anecdote. *Am. Bap. Mag.*

LESSONS USEFUL AND ENTERTAINING.

A MAN of letters on viewing the destruction of his library by fire, observed, "I should have gained but little improvement from my books, if I knew not how to bear the loss of them."

WHEN Fenelon lost his library by fire, he exclaimed—"God be praised that it is not the cottage of some poor family!" This was characteristic of the amiable archbishop of Cambray, and expressive of his compassion for the poor. By his tenderness towards the poor peasants, his kindness to them in their distresses, his habit of visiting them to impart to them of the good things of this life and the consolations of religion, he gained their affections in a remarkable manner. They regarded him as a father and venerated his name long after his

death. "There, they would say, is the wooden chair in which our good Archbishop used to sit amongst us;" and weeping they would add "Ah! we shall never see him more!"

Fenelon wrote against the Jansenists, believing that their doctrine was dishonorary to God and injurious to man. "What a terrible Being, said he, do they make of God! For my part I consider him as a good Being: And I can never consent to regard him as a tyrant, who having fettered us, commands us to walk and then punishes us because we cannot obey him."

Still however Fenelon was averse to every mode of persecution. "Let us be," said he, "with respect to them, what they will not permit the Divine Being to be with regard to mankind, full of mercy and indulgence." He was told that the Jansenists were his avowed enemies and omitted no opportunity of decrying him and his doctrine;—"a more forcible reason still, said he, to forbear and forgive them."—Fenelon had learned of him who was meek and lowly of heart.

On a certain day Louis XIV. attended church and was much astonished to find only one of his court present. He demanded the reason of the major of the guards. "Sire, replied the officer, I had given it out that your majesty would not attend divine service this morning. I was happy in your having an opportunity of knowing for yourself, those who come hither to pay their devotions to God, and those who only come to pay their court to your majesty."

Lord chancellor King, in a conversation with Mr. Whiston, vindicated the practice of some of the English clergy, in subscribing articles of faith which they do not believe—"because, said he, we must not lose our usefulness for scruples" Whiston asked his lordship "whether in his court they allowed of such prevarication?" The chancellor answered, "We do not." Whiston replied, "suppose God Almighty should be as just in the next world as my lord chancellor is in this, where are we then!"

CANDID REFLECTIONS BY AN ORTHODOX CONTROVERSIAL WRITER.

"On complicated questions men will always differ in opinion but conscious each of the weakness of his own understanding and sensible of the bias which the strongest minds are apt to receive from thinking long in the same track they ought to differ with charity and meekness.

Since unhappily there are still so many subjects of debate among those who name the name of Christ, it is doubtless every man's duty, after divesting himself as much as possible of prejudice, to investigate these subjects with accuracy and to adhere to that side of each disputed question which

after such investigation appears to him to be the truth; but he transgresses the favourite precept of his divine Master when he casts injurious reflections or denounces anathemas upon those who with equal sincerity may view the matter in a different light, and by his want of charity does more harm to the religion of the Prince of Peace, than he would do good were he able to convert all mankind to his own orthodox opinions."

INTELLIGENCE.

From the N. Y. Christian Herald.

RELIGIOUS CONVENTION OF CHRISTIAN DENOMINATIONS.

At a meeting of Ministers of the Gospel and Christian brethren of different denominations, convened on the 18th of December, 1817, at Clear Creek Church, near Washington, in the State of Missisippi, pursuant to information publicly given, for the purpose of mutually reciprocating the expressions of Christian friendship, and endeavouring *unitedly* to promote the common interests of the Redeemer's Kingdom; the following ministers were present;—Rev. David Cooper, Rev. William Montgomery, Rev. James A. Ranaldson, Rev. Daniel Smith, Rev. Lawrence Scarborough, Rev. John M. Menefee, Rev. Benjamin Davis, and Rev. Elias Cornelius, *Missionary*, Rev. Wm. M'Mahon.

The Rev. David Cooper was chosen Moderator, and Rev. E. Cornelius, Secretary.

The Meeting having been opened with divine worship, it was moved and seconded, that all officers of any Christian Church who might be present, be considered as forming a part of this Religious Convention: when it appeared that the following officers of churches were present:—Messrs. John Henderson, Abraham Galtney, Joel Pate, Wm. Foster, Wm. Snodgrass.

At request, the Rev. Mr. Montgomery rose to explain the objects of the meeting as originally contemplated by the Rev. Joseph Bullen and other ministers of the gospel, at whose request the appointment had been made. These objects it appeared were in a high degree benevolent, and such as every real friend of Christ, of whatever name, could not but regard with equal concern. It was conceived that in all countries, and particularly in this, where the harvest is *great* and the labourers *few*, there there should be as strong a bond of union among the different denominations of Christians as possible. As the grand object is *one*, so their efforts to obtain it should not be weakened by unnecessary divisions. It had long been a desideratum among the good, that practical demonstration should be given to the unbelieving and the ungodly, that however much the followers of Christ might differ upon subjects of smaller moment, they have in fact, a *common interest* —a *common cause*—the cause of virtue and of God. With the view of unitedly and effectually promoting this cause the present meeting had been called; and it was hoped by the help of God it would soon appear that it had not been called in vain.

These sentiments were followed by the most cordial and animated expressions of mutual approbation by the brethren present, who all seemed to partake of the same spirit of love, and to be governed by the same purpose of united efforts for the promotion of true piety and Christian morality.

The Rev. Mr. Bullen having arrived, united in expressing his congratulations on the occasion of the meeting, and explained still further the subjects originally contemplated for discussion, particularly the expediency of an annual meeting of the different denominations of Christians in this country for the purpose of increasing and perpetuating those happy results, which he believed could not fail to be produced by such an extensive concentration of Chris-

tian influence and Christian action.

With the design of carrying into execution the important objects of the meeting, it was moved and seconded, that a committee of four persons be appointed, to draw up a number of resolutions expressive of the views and feelings of this meeting, with an address to the disciples of Christ of every denomination; and that they report to-morrow morning at 11 o'clock.

Messrs. Montgomery, Ranaldson, Smith, and Cornelius, were appointed the committee.

Moved and seconded, that divine worship be opened in this place and a sermon delivered to-morrow at twelve o'clock.

After prayer adjourned.

Friday, Dec. 19th.—Met according to adjournment.—Opened the meeting with divine worship.

The committee appointed to prepare a number of resolutions expressive of the views and feelings of this meeting, with an address to Christian professors of every name, reported the following, which were unanimously approved and adopted.

After hearing the report of the committee, public worship was opened and a sermon delivered by Rev. Elias Cornelius, from Joel iii. first clause of the 13th verse.

After divine worship the business of the meeting was again resumed.—The expediency of an annual meeting similar to the present, was discussed: whereupon, it was resolved, unanimously, that a meeting be holden the third Thursday in November, 1818, at Washington, to be entitled "*The Religious Convention of Christian Denominations;*" to be composed of ministers of the gospel in good standing, and *officers* or other official representatives of any Christian church.

Rev. Daniel Smith, Rev. John M. Menefee, and Mr. William Snodgrass, were appointed a committee to superintend the printing and distribution of five hundred copies of the minutes, resolutions, and address of this meeting.

Concluded with prayer.

D. Cooper.

RESOLUTIONS.

1. *Resolved unanimously*, That a spirit of Christian affection and unanimity be recommended and encouraged among all Christian denominations.

2. *Resolved*, That it be recommended to christians of different denominations, to observe the first Monday in every month as a season of united prayer, social or private, for the revival of religion in our land, for the success of the gospel among the heathen, and for the establishment of the Redeemer's Kingdom among all nations.

3. *Resolved*, That the necessity of vital godliness, and of personal and family religion, be generally inculcated and strongly enforced.

4. *Resolved*, That spceial care and attention should be paid to the promotion of the religious education of the rising generation; and that the utmost vigilance be recommended to prevent the diffusion of infidel principles in the instruction of youth.

5. *Resolved*, That united and vigorous exertions be recommended for the melioration of the morals of society; especially as relates to *intemperance, gambling, profanity, and the abuse of the Sabbath day.*

6. *Resolved*, That general exertions be encouraged for the promotion of Bible Societies, and the distribution of the sacred Scriptures.

ADDRESS,

To all who love the Lord Jesus in sincerity and truth.

DEARLY BELOVED BRETHREN,

We are assembled at the present time, as the disciples of one Divine Master. We have laid aside (for the moment, and we trust for ever) all narrow sectarian views and feelings. Our prayers and praises have ascended together to the throne of God. Our hearts have glowed with fervent affection for each other, for our Christian brethren of whatever name, and for our common Lord. Our counsels have been combined for the promotion of the Redeemer's kingdom. And hitherto we have been of one heart and soul. Blessed be the Lord for what our eyes this day witness, and what our hearts this day feel.

And now, dear brethren in Christ,

we wish to make you all partakers of our joys, of our counsels, and of our exertions. Therefore we have presented you with the foregoing resolutions. And if we mistake not, every heart, warm with the love of Jesus and with zeal for his cause, will give to each of them its explicit and cordial *Amen*. And we might perhaps with propriety content ourselves with simply saying, Ponder these resolves in the fear of God; drink in their spirit, so far as it is the spirit of Christ! and let the fruits of that spirit appear in your lives. But, brethren, our feelings will not stop here. We should struggle in vain to repress them. Permit us then to pour into your sympathetic bosoms our whole heart and soul.

Too long have the professed disciples of Jesus of different denominations, stood at an awful distance from each other. Cruel jealousies and suspicions have rankled in too many of their bosoms. Bickerings and strifes have marred too much of their social intercourse. And even the sacred desk (tears and blushes should cover our faces at the confession) even the sacred desk has sounded forth the voice of unchristian recrimination and rebuke.—These things ought not so to be. "Behold how good and how pleasant it is for brethren to dwell together in unity."—Think of the opprobrium infidels have cast upon the gospel, on account of the shameful contentions of its professors. Remember the declaration of Him we all so dearly love—"Hereby shall all men know that ye are my disciples, if ye have love one to another." Call to mind the testimony obtained by the primitive disciples even from envious heathen, "Behold how these Christians love one another."—Listen to still stronger and more endearing motives. Are we not all children of the same heavenly Father, begotten by the same Divine Spirit? thus made partakers of the same holy nature, and by faith united to the same glorious Redeemer. One spirit animates our bosoms, one exalted hope elevatas our affections, and one common cause demands our united exertions. Love to the brethren, therefore, if we are Christians, is at once the inherent temper and natural breathing of our hearts, and is the only effectual bond of union.

Disciples of Jesus, we call upon you in the spirit of holy affection, to rally round the standard of the cross. Different denominations of Christians are but different phalanxes of the army of Jehovah of hosts. We call upon you therefore not only to desist from unnatural and doubly destructive warfare among yourselves, but also with holy and united violence to assail the empire of darkness, and with fervent effectual prayer to take the kingdom of heaven by force. United exertion is efficacious exertion. The faithful and true witness has said, "Where two or three of you shall *agree* as touching any thing that ye shall ask, *it shall be done* unto you." Under the sanction of this high authority we recommend a general attendance on *the Monthly Concert of Prayer*, established and observed in every quarter of the globe. On the first Monday of every month, as the orb of day rolls round the world, he sees the men of God in Asia and their heathen converts sending up the voice of supplication to the throne of heaven, in behalf of a fallen world. Passing towards the west, he witnesses the once degraded Hottentot, in the deserts of Africa, lifting up his voice and heart to heaven. Then he beholds a volume of incense and the voice of thousands ascending from Christianized Europe. Lastly, he hears the fervent prayers of our Atlantic brethren of every name. And as he descends beyond the western wilderness, he calls on us to add our *Amen*, however feeble, to this grand Concert of Prayer.

And our prayers, brethren, must be accompanied by our *exertions*. Worldliness and vice prevail in our land to a fearful extent. *The god of this world* leads thousands captive.—*Intemperance* first brutalizes, and then destroys its innumerable victims.—*The gambler's nefarious arts* hurry thousands into the depths of poverty and the bottomless abysses of vice.—*Profanity* wages war upon the attributes and glory of Jehovah, and draws down the judgements of God upon the land. While the Sabbath of

the Lord, dear to every pious heart, is wantonly and impiously profaned. Who then is on the Lord's side? Let him gird his sword upon his thigh, and stand forth against these sons of Belial. Let us be united, energetic, and persevering, and the victory shall be ours. The war we wage is a war of extermination. Let us therefore never return the sword to its scabbard until these heaven-daring vices are driven from this land, to their native abode in the infernal pit.

Our grand weapon, both of offence and defence, in these "wars of the Lord," is the volume of Divine Truth. The sword of the Spirit is the word of God. Permit us then, Christian brethren, to urge upon your attention the distribution of the sacred Scriptures. Is there one family in this Christian land (*and there are thousands*) destitute of a Bible? O tell it not in Gath! There are institutions for the supply of the destitute; but they languish for want of patronage and support. There are Bibles in our depositories; but they remain there from year to year for want of some one to convey them to the houses of the poor. And hence it is that our eyes are pained, with the sight of whole families, ignorant almost as the heathen of the great salvation of the gospel.

Beloved brethren, we address you only on one topic more—a topic of the tenderest interest and of vital importance: *'Tis the religious education of children.* Our youth are the rising hope of our churches and of our country. Shall we urge you to read the word of God to your children, and pray with and for them? You do this already, or you have no valid claim to the Christian character. More must be done. The sacred principles of the gospel must be assiduously instilled into their minds, both by precept and example. They must be prudently restrained from frequenting the haunts of frivolous amusement and dissipation. They must be led to the house of God, and taught to reverence the worship and ordinances of the Most High, and above all you must beware how you intrust their education to men of vicious habits and of infidel principles. Under so baleful an influence, the fairest flowers of virtue will wither, droop, and die.

Above all, see that the flame of holy affection and heavenly devotion is kept always burning pure and bright in your own bosoms. Let the same mind be in you which was in Christ Jesus. And by the meekness of wisdom, the patience of hope, and the labour of love, you shall yet obtain a glorious victory over your own remaining corruptions, over the rulers of the darkness of this world, and over the consciences and hearts of thousands af your fellow men. By these means you shall send up a rich revenue of glory to the throne of God and of the Lamb.

Brethren, our minds and hearts are full; so that we know not where to stop. But we say all in one word—the word of the Apostle? "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind."

Extracts

From the First Report of the American Society for colonizing the Free People of colour.

"The Managers of the American Society for coloniziug the free people of colour of the United States, in submitting to the Society their first report, are encouraged to persevere in their efforts from an increased confidence as well in its practicability as in its importance. In a plan of such magnitude, involving the happiness of many millions; and the success of which, while it cannot fail to create a general interest, might conflict with established prejudice, circumspection and delicacy become essential to its progress. The first step of the Board of Managers was to present a memorial to Congress at their last session, which, with the report of the committee to whom it was referred, is now laid before this society. The nature and novelty of the subject, not less than the mass of business which engage the deliberations of that body, did not permit them to pursue the re-

port. On the adjournment of Congress the Board adopted suitable measures to promote the views of the Society, without waiting the lapse of another session. No efficient and decisive measures could be adopted until it was ascertained where the most suitable situation could be procured on the west coast of Africa, for planting the proposed colony; and although the Managers collected much interesting and useful information, and such as gave them great encouragement to proceed, it could not supply the place of that which must be obtained from their own agents upon the spot. It was, therefore resolved, shortly after the rising of Congress, to appoint an agent to visit and explore a part of the west coast of Africa. Upon further deliberation, and considering the importance of the mission, the variety of objects to which the attention of a single agent would be directed—the danger of having the main object defeated by the casualties to which he might be exposed, as well as the importance of concert and co-operation in many difficulties which might occur, it was thought advisable to increase the number to two. The managers, accordingly, after having received the most satisfactory testimony of their zeal, ability, and other qualifications, appointed Mr. S. J. Mills and Mr. Eben. Burges, Agents of the Society for this pupose. It was supposed that much useful information might be procured in England, and the enquiries of agents much facilitated by calling there on their way to Africa. The members of the African institution in England have been for many years engaged in the laudable work of meliorating the condition of the long neglected and much abused Africans, and possess great influence in that country, and particularly in the colony of Sierra Leone. A letter was, therefore, addressed by the President to that body, in hopes that the high character of benevolence which characterizes the conductors of that institution, and the similarity of the objects of its pursuits, would lead them cordially to co-operate in the great designs of this Society, and to give our agents all the aid in their power. This letter, and the instructions and commissions of the agents, are annexed to this report, for the information of the Society. The agents sailed from this country the middle of November last.

The raising of funds to meet the expenditure necessary for effecting this object, has occupied much of the attention and labours of the Board of Managers; and a still further increase of our resources will be essential to its completion. Nor do we fear that the American community will suffer an object of so much importance, and of so high a character of benevolence, to fail for the want of necessary pecuniary aid. We are happy to state that auxiliary Societies have been formed in Baltimore, Philadelphia, New-York, Virginia, and Ohio, and the Board have received information of the intention of forming other societies in different parts of the country. The extension of these auxiliaries is of the first importance, as it is by their means the public mind must be enlightened on the great and important objects of the Society, and it is through them, in some measure, the necessary funds must be drawn for its support.

The objectors to the Society are generally those who acknowledge the importance and utility of establishing the proposed colony; but suppose it impracticable; and they refer principally, 1st. To the difficulty of procuring a proper situation for the colony. 2d. The supposed repugnance of the colonists. 3d. The expense of emigration. The first objection is assuming a difficulty without proof, and will be best answered by the report of the agents, who have been sent to explore the country. The managers are enabled at present to state, that, from information derived from various sources, they are persuaded that a situation can be procured in Africa with the approbation, and secured from the hostility of the neighboring nations, which will possess, such fertility of soil, and salubrity of climate, as to make it an inviting situation to the people of colour in this country.

2. The objection on the part of the coloured people, it is readily seen,

springs from first impressions, and is, the result entirely of ignorance and misapprehension.

The Managers have ascertained that there are numbers of the highest standing for intelligence and respectability among that class of people, who are warmly in favour of the plan, from a conviction that it will, if accomplished, powerfully co-operate in placing the situation of their brethren here and in Africa, in that scale of happiness and respectability among the nations of the earth, from which they have long been degraded. Offers of service have been received from many worthy and influential individuals of their own colour, and from a number of families from different parts of the United States, to become the first settlers in the colony, whenever a suitable situation shall be procured. Without detailing the variety of information received by the Board on this subject, the Managers cannot omit the testimony of Capt. Paul Cuffee, so well known in Africa, Europe, and America, for his active and enlarged benevolence, for his zeal and devotedness to the cause of the people of colour. The opportunities of Capt. Cuffee, of forming a correct opinion were superior perhaps to those of any man in America. His judgement was clear and strong, and the warm interest he took in whatever related to the happiness of of that class of people is well known. The testimony of such a man is sufficient to outweigh all the unfounded predictions and idle surmises of those opposed to the plan of the Society. He had visited twice the coast of Africa, and became well acquainted with the country and its inhabitants. He states that upon his opinion alone, he could have taken to Africa at least two thousand people of colour from Boston and its neighbourhood. In the death of Paul Cuffee the Society has lost a most useful advocate, the people of colour, a warm and disinterested friend, and Society a valuable member. His character alone ought to be sufficient to rescue the people to which he belonged from the unmerited aspersions which have been cast on them. The plan of the Society met with his entire approbation, its success was the subject of his ardent wishes, and the prospect of its usefulness to the native Africans and their descendants, in this country, was the solace of his declining years, and cheered the last moments of his existence.

3d. The objection urged on the score of expenditure in transporting so many persons to Africa, has been arrayed in all the imposing forms of figures and calculations. There is a material error in estimating the expence of removing each individual, by the same ratio, which may be incurred in the removal of the first colonists; without making any allowance for the thousands that will be enabled to defray their own expences.

The Managers cannot pass the occasion, without noticing the death of the Rev. Doct. Finley, one of the Vice Presidents, during the past year. The deep interest which he took in the success of the Society, and the zeal he displayed in its formation, are well known to many present. In his last sickness, he was much gratified upon receiving information of the progress of the Society, and of its prospects of success. It gave consolation and comfort to his last moments. When we view the Society in this early stage of its proceedings, as animating the hopes and cheering the prospects of the dying christian who had been engaged in its service; when we view it as consecrated by the prayers of the pious, may we not be led with humble confidence to look to the good hand of an overruling Providence to guide its deliberations? May we not expect that the benedictions of millions yet unborn shall bless its anniversary?"

Hibernian Society.

An obliging friend has furnished us with the "Eleventh Annual Report of the Hibernian Society for establishing schools and circulating the scriptures," together with an Appendix containing some interesting Extracts of Correspondence. Those who have been informed of the general defect of education in Ireland, and who take an interest in those occurrences which are adapted to improve the condition of their fellow beings, will

rejoice in the establishment and in the success of the Hibernian Society.

At the date of the Report, this Society had established 347 schools; the number of scholars was 27,776. This institution was established by the protestants, but they were disposed to extend the benefits of education to the children of the catholics. In opposition to this, strong prejudices were manifested on the part of the catholic clergy. It is, however, pleasing to observe, that a considerable number of them are of a different opinion, and encourage parents to send their children to the schools established by the Society.

The following extracts from the Report will be interesting to our readers.

"The Committee are happy to state, that the regulations for the conduct of the schools are in full operation, and that the inspectors are active and circumspect. The progress of the children in learning to read, and in committing the scriptures to memory, and the interest which the catholic parents feel in having their little ones appear with credit at the inspections, are truly gratifying. The attention of the Masters, in general, to the import of the sacred word is pleasingly on the increase; and among such as have had their own understandings enlightened and informed, there exists a spirit of emulation to have their pupils excel in giving suitable answers to questions relating to the meaning of passages which they repeat."

"One of the scholars in B—'s school was learning his scripture task at home by the fireside. While reading aloud, his father, a catholic, was sitting by, and hearing that verse read,—'The Lord is rich unto all them that call upon him,' he repeated the passage two or three times, and falling on his knees, said, he blessed God that he saw in that text what he never saw before—that God is no respecter of persons, and that people of other persuasions may be saved, as well as Roman Catholics.

"A poor man told his priest that he had one child in the Society's school, and if he had twenty he would send them all. He added, that he had a Bible and Testament in his house; that he read them and compared them with the Doway Translation, and could find no great difference between them. On this the priest threatened to put him out of the church; to which he replied, 'another church will take me in.'"

"A poor man who lived in the neighbourhood of one of the schools told Mr. J—. that when the priest commanded his parishioners to take their children from the schools, he waited upon him and asked him with much respect, why he wished the children to be taken from the school? The priest replied, 'it is my pleasure, sir!' The poor man said, 'I know, please your reverence, that it is your pleasure, but I have taken the liberty of calling on you to know *why* it is your pleasure!' The priest told him that he was impertinently inquisitive, and that he would give him no other answer. The poor man then presumed to expostulate with him, and exclaimed—'O! dear sir, learning is a great blessing. I feel the want of it: let me have my poor children instructed in a school now happily in this neighbourhood. O, dear sir, learning is a good thing!' The priest, unmoved, made no other reply than—it was his pleasure to disperse the schools; that it should be so, and that he would punish all who dared to disobey. The poor man then very gravely asked the priest, what punishment he intended to inflict on the parent who continued his children at the school? The priest, with a degree of surprise, asked why he made that inquiry? to which he received this answer—'BECAUSE, PLEASE YOUR REVERENCE, I THINK IT BETTER THAT I SHOULD UNDERGO THE PUNISHMENT THAN THAT MY CHILDREN SHOULD WANT EDUCATION.' The poor man was driven from the presence of the priest, but remained firm in his resolution, and has ever since sent his children to school."

"The Committee have remarked in former Reports the existence and prevalence of this hostility to the schools of the society; and they are concerned to observe that in some places, it still continues its baneful operation.

By the power of Divine Providence, however, this hostility is to be contemplated by the supporters of the Hibernian Society, not through the gloomy medium of discomfiture and defeat but in connexion with increasing exertions and decided success. And what is yet more encouraging, the philanthropy of the Society's designs, the importance of its objects and the purity of its means, have in many instances, not only neutralized opposition but even conquered systematic resentment, and converted persecutors into friends.

"In exemplification of these observations, the committee are happy to present the following information. One of the Society's first teachers presented a Bible to a Catholic priest, which was very gratefully accepted. In conversation with him the teacher observed, that besides the common ends professed in education, the Hibernian Society wished that all the pupils should be intimately acquainted with the word of God, which alone is able to make wise unto salvation; and that there was no diminution of the Society's zeal and exertions, notwithstanding the great opposition which it had met with. On this the priest lifted up his eyes, and fervently implored a blessing on all with whom the society originated, and by whom it was supported."

CADIDATES FOR THE MINISTRY.

Mr. Thomas Tracy,	Cambridge.
Jonathan P. Dabney,	do.
Samuel Gilman,	do.
Thomas Savage,	do.
P. Osgood,	do.
Alvan Lamson,	do.
James Walker,	do.
F. W. P. Greenwood,	do.
Andrew Bigelow,	do.
John Gorham Palfrey,	do.
Seth Alden,	do.
E. Q. Sewall	Concord.

OBITUARY.

Died—In Boston, Mrs. Catharine Maria Ward, wife of the Hon. Artemas Ward, aged 57.

At Ipswich, Mr. J. Kinsman, aged 93.

At Abington, Mr. J. Ford, aged 80. —same week his wife, aged 70.

At Nahant, Abner Hood, aged 84.

At Groton, Con. Nathan Daboll, Esq. aged 68.

At Westhampton, Hophni Judd, Esq. aged 25.

At Washington, Col. Robert Gardner, aged 55.

At Salem, Mr. J. Eldridge aged 70.

At Londonderry, N. H. Rev. Wm. Morrison, D. D. aged 70.

At Middlebury, Vt. Rev. Daniel Avery, aged 71.

At Louisville (Ken.) Gen. G. R. Clark, aged 66.

In Montreal, Messire Chicoineau, Priest, aged 81.

In Pittsfield, Capt. Wm. Frances, aged 88.

In Piscataway, N. J. Mr. Van Gelder, aged 116.

In Richmond, Va. a Negro man, aged 136.

March 4th, Rev. Wm. Boardman, Pastor of a church in Newton, Long-Island.

In Gloucester, suddenly, Capt. David Pearce, aged 82.

At Cambridgeport, the Rev. Samuel Mead, of Amesbury.

In Salem, Dea. Joseph Ross, 76.

In Andover, of a parlytic shock, Mr. Moses Griggs, aged 70.

In Barrington, R. I. Solomon Townsend, Esq. aged 70, a revolutionary officer.

At Watertown, Col. Christopher Grant, aged 74.

At Moulines, France, Jan. 2d, in the 32d year of his age, the Rev. Samuel C. Thacher, Pastor of the New-South Church in Boston, and one of the orginal Projectors and Proprietors of the Christian Disciple.—By this admonitory and distressing event, we are taught, that the strongest attachments of a Religious Society, the most ardent desires of relatives, and the most liberal exertions of friends, are all insufficient to insure to a minister of the Gospel, either good health, or long life. If things like these could have been availing our "Brother had not died."

We shall doubtless be furnished with some particulars of the life and character of Mr. Thacher for a future Number of this work.

THE

CHRISTIAN DISCIPLE.

No. 5. MAY, 1818. Vol. VI.

THE IMPORTANCE OF SELF-KNOWLEDGE.

Benhadad King of Syria was dangerously sick. Alarmed by his situation he sent to Elisha the prophet to inquire whether he should recover of his disease. The person employed on this errand was Hazael. He appeared before the prophet with presents in his hand, and proceeded to inform him of the object of his visit. During the interview, the prophet fixed his eyes steadily on the countenance of Hazael. Discovering by a prophetic glance those traits in his character which would afterwards develop themselves, and perceiving the cruelties he would one day practise on the inhabitants of Israel, he was unable to repress his feelings or to restrain his tears.

Ignorant of the causes which thus agitated the bosom of Elisha, unable to conjecture the reason of his distress, Hazael with surprize demanded the occasion of his sorrows. He was then explicitly informed of the malignant cruelty and violence with which he would end the career of his life. Unconscious of those seeds of dark deformity which lurked in the hidden recesses of his heart, his cheek glowed with indignation at the charge, and he exclaimed, "Is thy servant a dog that he should do this great thing!"

But mark the weakness and wickedness of man! This same Hazael who was struck with so much horror at the bare charge of violence and cruelty, soon waded to the throne of Syria through the blood of his murdered master. No sooner was he endued with the coveted robe of royalty, than, giddy with power and mad with pride, he became familiar with all those enormities, which, in the fervour of his indignation, he supposed nothing but a brute could commit.

This interesting narrative furnishes many useful subjects of reflection; but we shall only enforce *the necessity of a thorough acquaintance with our own hearts.*

First. This is necessary to prevent us from gradually familiarizing ourselves with disgraceful sins.

Such is man's ignorance of his own heart—so uncertain his hold on integrity, that he may be led to commit crimes which at a former period of his

life he could not have contemplated without horror. To establish this assertion I need not refer to the history of Hazael. Observation will furnish melancholy proofs of its correctness; and it is generally true, that most of those instances of apostacy from virtue, which disgrace society, may be traced to ignorance of real character as their source. Every man has his darling sins, his favourite passions, which he is prone in some degree to gratify. The first compliances are considered as trifling weaknesses, natural infirmities, or little sins. Every unlawful indulgence increases the strength of corrupt desires and weakens the barriers of virtue. Guilt infuses its poison and imperceptibly taints the soul. Conscience may remonstrate, but it is quieted by being reminded of our natural weakness, the strength of temptation, the smallness of the guilt, and of our resolution not to offend in future. It is by artifices of this nature; by appealing to the common practice and sentiments of the world; by contrasting their own conduct with their neighbours; by pleading the peculiarity of their temper, the particular dangers that result from their occupations and situation in life, that men are insensibly led from one step to another in vice. They are unconsciously allured by their favourite and predominant passions, deluded by their self-ignorance and flattery, till their judgement is perverted, their consciences weakened, and they arrive at the point of wickedness, which, if it had been foretold them at the beginning of their career, would have occasioned them in their surprise to exclaim—"Is thy servant a dog that he should do this great thing!" No doubt the surprise and indignation of Hazael was unaffected. We have no reason to suppose that Peter was conscious of any hypocrisy or fraud when he assured our Divine Master that he would sacrifice his life sooner than he would deny him. But the event showed in both cases how extremely ignorant they were of the real condition of their hearts, and of their own characters.

To avoid such humiliating and destructive consequences, we should carefully examine our natural propensities and dispositions, that we may strongly guard those points where we are most vulnerable: Examine whether we have not a secret bias to some of the numberless vices in the black catalogue—Such as intemperance, sensuality, idleness, pride, malice, covetousness, ambition, and many others. To ascertain this we need only consider what indulgences afford us the most gratification—in what company or in what circumstances we are most solicitous to place ourselves—what it is that most destroys our time our temper and our property; consider only these things and we shall be immediately furnished with a clue to our favourite vices and reigning propensities. When we have ascertained this, we

should attend to the occasion, that most usually betrays us into them; consider the spring whence they arise and the circumstances that most favour them:—Had Hazael been conscious of the spirit of ambition by which he was actuated, he would not have been so far deceived by it, as to seek its gratification by an act of violence on the life of his master. Had he known the pride and cruelty that were concealed in his heart, he might have so far shunned the occasion of exciting and indulging them as to decline the kingly office, which he must have known abounded with temptations to their indulgence.

Such is the necessity of a correct knowledge of our own hearts, in order to prevent our favourite vices from betraying us into the grossest enormities. It is impossible for us to be sufficiently guarded before we fully ascertain where we are most in danger. We cannot be too patient and indefatigable in discovering, nor too scrupulous in indulging our reigning propensities. They will assail us in every form, and solicit us under every pretext. We should not forget the gradual encroachments and fatal progress of vice—that one crime invariably paves the way for its successor—that one criminal indulgence may be followed by a train of incalculable evils. Although we may esteem the first as a very trifling sin, resembling the appearance observed by the servant of Elisha—*a little cloud as a man's hand*, yet it may produce such a tempest in our souls as shall obliterate every moral impression, and carry ruin and desolation in its progress. Let us not rely altogether on our own watchfulness and care, but let our daily prayer ascend to God for that which must be afforded to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy.

Second. This self-acquaintance is highly requisite to enable us to judge of the virtue of our actions. Our hearts are the most successful flatterers we have. It is a humiliating and painful employment to search out our own defects and infirmities. On this account we are very ready to admit the partial suggestions of our hearts, and it is almost universally the case, that men believe themselves governed by much better motives than they really are. But it is matter of infinite consequence for us to inquire into the secret springs of our actions, to ascertain whether our supposed virtue proceed from a principle of holiness, or whether it may not result from a mere casual combination of circumstances, which we had no agency in producing, or whether our apparent piety is not a cloak, assumed to effect some sinister or selfish purpose.

Except the motives of our conduct be pure and honourable, our religion is not an acceptable service. Virtue, unless it proceed from a principle of love to God and benevolence to men, must be an

accidental, unmeaning effusion, or flagrant hypocrisy. It is not, however, unfrequently the case, that men are entirely ignorant of their motives, and while they deceive others, by an apparently correct conduct, their own hearts deceive them. They may believe themselves actuated by a regard for God and religion, while they are wholly influenced by their private interests, secret vanity or some other sordid motive. Thus Hazael, when his ambition prompted him to murder his king, might believe himself actuated by a just regard for the will of God; because the prophet had told him that he was soon to reign over Syria. —Without some supposition of this nature we may find it difficult to account for the fact, that a man who was so indignant at an insinuation of cruelty, should on the very next day be guilty of murder. No doubt the apostles, James and John, thought themselves actuated by the purest motives, when they requested liberty to call fire from heaven to chastise the insolence of the Samaritans towards their Master. But instead of pure Christian zeal and gentleness they were insensibly governed by a spirit of pride, revenge and cruelty.

We need not wander so far for instances, by which to show the necessity of frequently examining our hearts. Those who are the best satisfied with their religious attainments may perhaps, on investigating the sources of their actions, discover great cause for humility, and for increased vigilance and circumspection. We may boast of zeal in religion, but it is worth our attention to inquire, whether a natural ardency of temper and a mere *spirit of party* are not the principal causes of our exertion, whether our sharp animadversions do not proceed more from a spirit of censoriousness than piety. On the other hand, when we profess a great degree of liberality, charity and catholicism in matters of religion, it may be well to inquire, whether it does not result from listlessness and inactivity of spirit—from lukewarmness, indifference and disregard to religion in all its forms. We may speak peace to our consciences because we are punctual in attending public worship; but do we go to the house of God, from a principle of conscience, to serve our Creator and Redeemer, and to profit our immortal souls? or is it from custom or curiosity, from a fear of singularity, or even vanity? We are perhaps charitable to the poor; but has neither pride nor ostentation any share in procuring our liberality? We should consider whether even in our best acts we are not more influenced by the opinion and applause of men, than by the will and approbation of God. Unless we are careful and thorough in our examination, we may deceive ourselves to our everlasting ruin, we may esteem ourselves highly for those things which are an a-

bomination in the sight of the Lord. For he seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Lastly. Self-acquaintance is an essential part of our preparation for death. Clouds and darkness hover over the future condition of that man who is ignorant of himself. True, he needs no argument to convince him that he is fast approaching the boundaries of his existence on earth; he entertains no doubt but that the thread of life will soon be cut asunder, but ignorant of what he is, he must hang in doubtful anxiety for what he shall be. Not so with the man who is not a stranger to his own bosom. Having become previously assured of the reality of a future state of happiness, and of the qualifications requisite for obtaining it; and having been able after long and patient investigation to discover in himself those affections and habits, which through the grace of Jesus Christ shall procure him admission to heaven, he enjoys a cheerful serenity in the evening of his days. The prospect of another life smoothes the pillow of death, for the grave has no terrors to alarm him. Do we desire to procure a fair and honourable reputation in life, to become tranquil and resigned in the hour of death, and happy through the revolving ages of eternity? Then, next to the knowledge of God, let us strive to obtain knowledge of ourselves. A.

TRUE GREATNESS.

For the Christian Disciple.

Mr. Editor,

A Correspondent takes the liberty to send you an extract from a Sermon, preached in a country village, the sabbath after the interment of the late Chief Justice Parsons; not for the sake of eulogizing his character, but to extend the influence of an example, by which "he, being dead, yet speaketh." The text was in Matthew 23. 11. "He that is greatest among you shall be your servant;" and the extract is as follows:

"How dignified, how amiable, how happy is he, who, in imitation of his Father in heaven, does good to all! Who is great, not so much on account of any exclusive privileges, with which he is favoured, as because he is useful to his brethren of every class: because he adopts and pursues a conduct tending to diffuse contentment and joy throughout the circle of his intercourse and acquaintance: because he is just, charitable, and beneficent in the prevailing series of his actions.

"In whatever sphere he moves, his first concern is to fulfil the various obligations, under which he is laid. This he believes the highest hon-

our within the reach of his attainment. Is he stationed in the humbler walks of society? Far from thinking himself at liberty to disregard the comfort of others, he uses all the means in his power to promote it. Is he blessed with affluence and plenty? Instead of cherishing the sordid disposition of the miser, or falling into the shameful excesses of the voluptuary, he considers that he is but the steward of divine bounty, and, therefore, "uses this world, as not abusing it;" is "rich in good works, ready to distribute, willing to communicate; laying up in store for himself a good foundation against the time to come." Is he called to posts of public trust? Not his own profit or gratification, but the welfare of his country is the object of his most ardent pursuit. In prosecution of this object, he spares no pains, and withholds no sacrifice which duty demands. In a word, his whole character proves him the friend of human kind. Faithful to his promises, upright in his dealings, industrious in his calling, condescending in his manners, benevolent in his feelings, he contributes much to the general good. He achieves the end of his creation, and rises to permanent greatness and honour; he commands the respect of beholders, and, in defiance of every adverse event, is provided with a source of consolation and felicity in himself.

"What a blessing are such men to the world! and how great the loss which survivers sustain, when the time of their departure arrives! With this blessing we were indulged, in the life, and with this loss we are afflicted, by the death of the late Chief Justice of the Commonwealth. Distinguished by a native acuteness of understanding almost without a parallel, his gigantic mind, versed in all the learning of the age, and capable of efforts and achievements, beyond the conception of ordinary intellects, was happily engaged in the public service, and disposed to advance the cause of truth and righteousness. Whilst he sustained the important and responsible office, in which he died, he did much to simplify and facilitate the administration of justice; and had he been spared to complete his designs, most of the perplexity and delay, so often complained of, in juridical proceedings, would probably have disappeared. Nor were his vigilance and sagacity less successfully exerted in behalf of our University. In consequence of arrangements suggested or patronized by him, as a member of its Corporation, that venerable Institution is raised to an elevation, unknown in former times, and presents a prospect of increasing respectability and usefulness, for which we might, otherwise, have looked in vain. Inured to intense application, how many, and how great the benefits, which might have been anticipated from the continued exertion of his pre-eminent talents, guided, as they

confessedly were, by christian principles! Yes, on the most deliberate, profound, and critical examination of the subject, this great man was an undoubting believer in the gospel of Christ; and let the ephemeral assailants of our holy faith, awed by the recollection of such a champion, who, though "dead, yet speaketh," retire in silence, and "cease to pervert the right ways of the Lord."

"Few instances of mortality have occurred in our land, which are more deeply to be lamented; perhaps none, since Washington was called to the skies. But to eulogize the deceased is not my object. I only wish to fix your attention on the conduct of providence in his removal, and to persuade you, whilst you look to God for direction and aid, to imitate the example, and and receive the instruction before you.

"To make the salutary tendency and result of our conduct the exclusive ground and measure of our claims to distinction is unquestionably incumbent upon us all. View this process in the abstract, and it is full of dignity and beauty. View it in contrast with its opposite, and this dignity and beauty are unspeakably heightened. View it in its obvious consequences, and a variety of motives, irresistible to the ingenuous mind, will enforce its adoption.

"Here, then is ample scope for the exercise of an ambition, equally laudable and boundless. We are under no necessity of waiting for some signal, some rare occasion to display those talents and virtues, which shall raise us to eminence and glory: nor are we warranted to imagine true greatness confined to a few chosen spirits, who now and then, outstrip their fellows, and shine with the dazzling lustre of genius, conquest, or wealth. Opportunity is daily and hourly given us to distinguish ourselves, by achievements, to which both a temporal and an eternal crown are annexed In the ordinary business and commerce of life; in our domestic, social, and civil relations, though seldom called to exemplify a degree of courage, or a species of conduct adapted suddenly to arouse the admiration and astonishment of the world; yet the numberless tender charities, which perceptibly sweeten existence, and render it more supportable and happy, incessantly invite our attention, and urge us to action. These, when performed with a devout respect to the divine command, and a benevolent regard to the comfort, improvement, and salvation of those around us, will invest us with a character, at once, acceptable in the sight of God, and honourable in the estimation of man. These, of course, will be highly advantageous to us, in every period of our pilgrimage state, as well as, "at the resurrection of the just."

"Whilst, therefore, we cultivate an habitual sense of our responsibility, at the tribunal

of Heaven, and conscientiously discharge the offices of piety and worship, let us never dispense with the obligations which we owe to our families, our neighbours, our country, and our kind. "To do good and communicate, forget not; for with such sacrifices God is well pleased."

REFLECTIONS ON THE DECREASE OF AMERICAN INDIANS.

The history of the extermination of the Indian tribes in both divisions of America, affords matter for painful reflection to the christian philanthropist. The causes which have contributed to the decrease of these tribes have perhaps never been thoroughly investigated nor understood. Too much has been attributed to the special and secret agency of Heaven, and too little to the inhuman and improper conduct of professed Christians.

The people of the United States, at least many of them, read with horror the history of South America and the conduct of the Spaniards towards the natives. The Spaniards invaded that country under the profession of christianity, accompanied with priests of the Roman Catholic religion. The king of Spain obtained from the Roman Pontiff, as Head of the Christian church, a grant of a country to which he had no better title than Satan had to "all the kingdoms of the world," when he offered them to the Messiah. But this grant encouraged a horde of military desperadoes to invade the country and to commit the most dreadful outrages, as an acceptable service to God and the Church. Had the invading army been educated in the infernal regions, it would be difficult to conceive how their conduct could have been more barbarous and antichristian. It is perhaps no injustice to say, that the Indians themselves were less savage than their christian tormentors.

Any one who has attentively read the history of the Spanish conquest, will not be at all surprised at the answer given to a friar by one of the Indian Chiefs. Having been condemned to perish in flames, "When Hatuey was fastened to the stake, a friar, labouring to convert him, promised him immediate admittance into the joys of heaven, if he would embrace the christian faith. 'Is there,' said the Chief, 'any Spaniards in that region of bliss which you describe?' 'Yes, answered the friar, but only such as are worthy and good.' 'The best of them, replied the Sachem, have neither worth nor goodness; I will not go to a place where I may meet one of that accursed race.'"

Such views of Christians must naturally have been imbibed by the Indians of South America, in consequence of the cruel treatment which they received from the Spaniards. Instead of being treated as brethren, according to

the spirit of the gospel, they were treated as an inferior race of beings, unfit to live in the creation of God. Instead of displaying the spirit of kindness, these warring fanatics acted the part of fiends, under the name of Christians. Their boasted conquest, which they regarded as a *triumph of the cross*, was a disgrace to the whole christian world.

It is easy to see that such conduct on the part of men professing to be christians, must excite in the natives a lasting and almost invincible prejudice against Christianity. For what could be more natural for them, than to judge of the character of christianity from the conduct of those who had desolated their country and murdered its inhabitants. And, indeed, if the christian religion would justify such havoc it ought to be rejected by every human being; for in that case it would have every feature of that wisdom which is from beneath.

As fraud and violence were the means by which the Spaniards acquired possession of the country, and as a vast portion of the natives were destroyed by the wars of conquest, the survivers would naturally harbour a spirit of jealousy and revenge; they would also avail themselves of every opportunity for recovering their country and their rights, which afforded any prospect of success. Thus the work of extermination would be renewed and prolonged, till they became few in number.

What a shocking idea of God must men entertain, who can imagine that he was pleased to see his heathen children exterminated, to make room for such a race of christian murderers! And of what advantage could it have been to the surviving savages, to embrace such a religion as had deluged their country in blood! How detestable in its nature, and how horrible in its effects, is that delusion which has associated the name of the Saviour with fraud and violence, cruelty and murder, military fanaticism and every thing hateful in the sight of God!

We hope and believe that the spirit of war and extermination was far less prevalent among our ancestors in this northern region, than among the conquerors of South America. But it ought to be remembered, that our histories of Indian wars, were written by men who were naturally inclined to excuse the faults of our forefathers, or draw over them the veil of oblivion. The history of a country, when written by one of its inhabitants, is like biography of a deceased person, written by a surviving friend. The virtues of the deceased are proclaimed and often overrated—his faults are not mentioned at all, or but glanced at and palliated. We should also bear in mind, that deception and falsehood are never-failing companions of war; each party misrepresents both the conduct of the other and its own. By this means the most impartial historian is liable to be misled. If he attends to the reports of one

side only, he will unquestionably misrepresent; if he hears from both parties, he will often be perplexed, in his attempts to ascertain the truth. The French history of the conduct of our ancestors in the wars with the Indians, is widely different from our own; and had the Indians been capable of writing a history for themselves, they would doubtless have recorded many things which have been omitted by our historians, and have given a very different account of many things which they have professed to state correctly.

But after all that may be said of the partiality or impartiality with which our histories have been written, they are found to contain many particulars in the conduct of our ancestors, which their posterity cannot but lament, and which may go far in accounting for the diminution of the Indian tribes. I shall not give a long catalogue of those unpleasant occurrences; and should be willing that the veil might be completely drawn over the failings of our ancestors, were it not for the hope that useful lessons of instruction and admonition may be derived from them; for the people of the present age; and that these failings may become the means of exciting more compassion towards the surviving aboriginals.

One passage from Hutchinson's "Collection of Original Papers," with his note upon it, may be here introduced. In 1645 the new colonies united their forces in aid of the Moheggen Sachem against several other tribes. The war was under the direction of Commissioners appointed by the colonies. These Commissioners gave the chief command of the troops to Major Gibbone. In their Instructions to him we have the following passage.

"You are to make fair wars, without exercising cruelty, and not to put to death such as you shall take captive, if you can bestow them without danger of your own. You are to use your best endeavours to gain the enemies canoes, or utterly to destroy them; and herein you may make good use of the Indians our confederates, as you may do upon other occasions, having due respect to the honour of God, who is both our sword and shield—and to the distance which is to be observed betwixt Christians and Barbarians, as well in wars as in other negotiations."

The note of Mr. Hutchinson respects what is said of the "*distance which is to be observed between Christians and barbarians.*" On this he judiciously remarks:—

"It seems strange that men who professed to believe that God had made of one blood all the nations of men to dwell on all the face of the earth, should so early and upon every occasion take care to preserve this distinction. Perhaps nothing has more effectually defeated the endeavours for christianizing the Indians. It seems to have done more—to have sunk their spirits, led

them to intemperance, and extirpated the whole race."

The disposition indulged by our ancestors of exalting Christians and undervaluing Indians was pernicious in its effects, not only on the natives but on themselves. For regarding the Indians as a race of beings not worthy to be treated as brethren, bewildered their minds in respect to the path of wisdom and duty, prepared them to violate the golden rule, and to justify acts on their own part which can never be reconciled either to equity or humanity. As this sentiment disposed them to treat the Indians unkindly, it of course excited a spirit of hostility and revenge against themselves, which in its progress involved frequent and deplorable calamities. To their disposition to have a distance observed between themselves and the Indians, we may impute their *hundred pound premiums* for Indian scalps, to induce men to form hunting parties for destroying the Indians, as they would have done beasts of pray. To the same disposition we may impute their advice to Uncas to murder Miantonimo a formidable Chief of another tribe, after he had been taken captive. Many other things of a similar character probably originated from the same source.

To this unfortunate sentiment we may impute the expressions in prayer which were handed down from father to son, in which they gave praise to God for *driving out the heathen* and giving this good land to Christians. When the nature of this driving out shall be weighed in the balances of the gospel, and when christians shall be disposed seriously to reflect on the spirit which has been too generally displayed towards the Indians—especially by those concerned in the wars, and who could offer or receive premiums for scalps, there will perhaps be found more cause for weeping and regret, than for triumph and exultation.

There has doubtless been in every age from the apostle Eliot to the present time, persons in New-England as well as in other parts of the country who possessed tender feelings towards the natives, and who were disposed to treat them with brotherly kindness. But notwithstanding all that we have on record of a benevolent character towards that unhappy race, there is abundant evidence that the more common feeling has been of an opposite character, and far from christian. "Get out you Indian dog" is expressive of the feelings of vast numbers of the white people of our country in former ages, and in the present age.

The writer of this article can distinctly recollect the manner in which some aged people of the last century conversed on the subject of hunting Indians—men who in other respects and on other subjects appeared to be christians indeed. But in speaking of the exploits in the wars with the Indians, they betrayed a spirit as foreign to that of the

Messiah in praying for his enemies, as darkness to light. By education they had imbibed, and by practice they had confirmed a habit of feeling towards the natives which would have been shocking to themselves could they have seen it with unprejudiced eyes. Such a feeling, it is believed, was too commonly indulged by our ancestors in New-England, and transmitted from one generation to another. It is frequently manifest in their history, and may probably account in a great measure for the multitude of their wars, and for the extermination of many of the Indian tribes. This feeling would naturally lead them to make war on slight grounds, to exaggerate the faults of the natives, and to overlook, palliate, or justify their own. To a similar feeling we may doubtless ascribe the greater part of the modern wars with the Indians, and even that which exists at the present time.

If instead of that haughty sentiment of superiority and "distance" indulged by our ancestors, they had commenced their intercourse with the Indians on the heavenly principles of peace on earth and good will to men, and had treated the natives as brethren; they might have saved themselves from great expense and calamity, have saved the Indians from extermination, and have been regarded by them as benefactors and saviours, and not as enemies and destroyers. By indulging such improper views and feelings towards their red brethren, they brought evil on themselves and entailed it to their posterity. On the other hand, the Indians, perceiving that they were despised, and finding themselves overpowered and overcome, very readily formed habits of intemperance—being supplied with intoxicating liquors by their white neighbours; and thus, instead of multiplying, they have been wasting and diminishing for several generations. And we may expect that this course of waste and diminution will be continued till the tribes are totally extirpated from the land—unless feelings of benevolence and commiseration can be so far excited in our people, as to effect a change of conduct towards them, and vigorous efforts to save them from complete extermination.

Other causes have doubtless co-operated with those which have been named to produce the affecting results. But the other causes should never be mentioned as excusing the wrongs which have been done to our fellow beings. We ought rather to consider what would have been our views of a people, more intelligent and powerful than our ancestors were one hundred years ago, had they come and established themselves in this country, treated our fathers as a worthless race, offering premiums for their scalps, gradually dispossessing them of their lands and driving them into the wilderness, and after sinking their spirits, supplying them with the means of self-destruction; and thus by the

power of the sword and the power of rum, had not only prevented their multiplying, but had occasioned a dreadful diminution—many large families or tribes being totally exterminated, and the remaining tribes dispirited and few in number.

Such reflections may well awaken a spirit of mourning for the Indian blood which has been shed by Christians, and a spirit of sympathy and compassion for the surviving tribes. Perhaps there are no people who are more easily won by kindness than those whom we have been accustomed to call savages; and all the evidence of this fact, goes to prove the imprudence or inhumanity with which they have been treated. This evidence may also be employed to enforce the obligations which our people are now under, to do all they can to wipe away the reproach of blood guiltiness, and to save the tribes which yet survive.

What a source of consolation would it have been to multitudes of the present generation, if the same benevolent policy had been adopted in all the colonies, which was adopted by the founder of Pennsylvania—a policy which preserved uninterrupted peace with the Indians for SEVENTY YEARS, and even as long as it was pursued. Shall then no powerful exertions be made to revive and extend this kind and saving policy? Shall nothing be done to save our own posterity from the mortifying reflection, that after the Indians had been reduced to a very small number, their christian neighbours, even in the 19th century, *did not cease to pursue towards them a bloody, anti-christian and exterminating policy.*

"WHERE IS ABEL THY BROTHER?—*I know not: Am I my brother's keeper?* WHAT HAST THOU DONE? THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND!"

THE REV. S. C. THACHER.

From the North American Review and Miscellaneous Journal.

[THE Rev. S. C. THACHER, late Minister of the New South Church in this town, died at Moulines, in France, Jan. 2, 1818, Ætat. 32. He had long been absent from this country, for the recovery of his health. The following sketch of his character is taken from a discourse delivered in this town, the Sunday after the accounts of his death were received. The form, in which the discourse was delivered, is retained, as most favourable to the free expression of the feelings of the author.]

THE news of Mr. Thacher's death, although not unexpected, spread an unusual gloom through the large circle in which he moved and was known. When we thought of his youth and virtues, of the place which he had filled and

of the confidence which he had inspired, of his sickness and sufferings, of his death in a distant land, and of the hopes which died with him, we could not but speak of his removal as mysterious, dark, untimely. My own mind participated at first in the general depression; but in proportion as I have reflected on the circumstances of this event, I have seen in them a kindness, which I overlooked in the first moments of sorrow; and though in many respects inscrutable, this dispensation now wears a more consoling aspect.

I now see in our friend a young man, uncommonly ripe in understanding and virtue, for whom God appointed an early immortality. His lot on earth was singularly happy; for I have never known a minister more deeply fixed in the hearts of his people. But this condition had its perils. With a paternal concern for his character God sent adversity, and conducted him to the end of his being by a rougher but surer way, a way trodden and consecrated by the steps of the best men before him. He was smitten by sudden sickness; but even here the hand of God was gentle upon him. His sickness, whilst it wasted the body, had no power over the spirit. His understanding retained its vigour; and his heart, as I often observed, gained new sensibility. His sufferings, by calling forth an almost unprecedented kindness in his people, furnished him with new and constant occasions of pious gratitude, and perhaps he was never so thankful to the Author of his being, as during his sickness.—He was indeed removed at length from the kind offices of his friends. But this event was fitted, and, may I not say, designed, to strengthen his connexion with God, and to prepare him for the approaching dissolution of all earthly ties. I now see him tossed on the ocean; but his heart is fixed on the rock of ages. He is borne to another hemisphere; but every where he sees the footsteps and feels the presence of God. New constellations roll over his head; but they guide his mind to the same Heaven, which was his hope at home. I see him at the extremity of Africa, adoring God in the new creation which spread around him, and thanking him with emotion for the new strength, which that mild atmosphere communicated. I see him too in the trying scene which followed, when he withered and shrunk like a frail plant under the equinoctial sun, still building piety on suffering, and growing in submission, as hope declined. He does not indeed look without an occasional sinking of the heart, without some shudderings of nature, to a foreign soil as his appointed grave. But he remembers, that from every region there is a path to immortality, and that the spirit, which religion has refined, wherever freed from the body, will find its native country. He does not indeed think without emotion of home,—a thought, how try-

ing to a sick and dying man, in a land of strangers! But God, whom he adores as every where present, seems to him a bond of union to distant friends, and he finds relief in committing them to his care and mercy.—At length I see him expire; but not until suffering has done its work of discipline and purification. His end is tranquil, like his own mild spirit; and I follow him—not to the tomb, for that lifeless body is not he—but to the society of the just made perfect. His pains are now past. He has found a better home, than this place of his nativity and earthly residence. Without the tossings of another voyage, he has entered a secure haven. The fever no longer burns in his veins—The hollow and deep voice no longer sends forth ominous sounds. Disease and death, having accomplished their purpose, have lost their power, and he remembers, with gratitude, the kind severity with which they conducted him to a nobler life, than that which they took away. Such is the aspect which this dispensation now wears;—how different from that which it first presented to sense and imagination!

Let me pay a short tribute to his memory. It is a duty, which I perform with a melancholy pleasure. His character was one, which it is soothing to remember. It comes over the mind, like the tranquilizing breath of spring. It asks no embellishment. It would be injured by a strained and laboured eulogy.

The character of our friend was distinguished by blandness, mildness, equableness and harmony. All the elements were tempered in him kindly and happily. He had nothing of asperity. He passed through the storms, tumults and collisions of human life, with a benignity akin to that, which marked our perfect Guide and Example. This mild and bland temper spread itself over the whole man. His manners, his understanding, his piety, all received a hue from it, just as a soft atmosphere communicates its own tender and tranquil character to every object and scene viewed through it.

With this peculiar mildness he united firmness. His purposes, whilst maintained without violence, were never surrendered but to conviction. His opinions, though defended with singular candour, he would have sealed with his blood. He possessed the only true dignity, that which results from proposing habitually a lofty standard of feeling and action; and accordingly the love, which he called forth, was always tempered with respect. He was one of the last men to be approached with a rude familiarity.

His piety was a deep sentiment. It had struck through and entwined itself with his whole soul. In the freedom of conversation I have seen how intimately God was present to him. But his piety

partook of the general temperament of his mind. It was warm, but not heated; earnest, but tranquil; a habit, not an impulse; the air which he breathed, not a tempestuous wind, giving occasional violence to his emotions. A constant dew seemed to distil on him from heaven, giving freshness to his devout sensibilities; but it was a gentle influence, seen not in its falling, but in its fruits. His piety appeared chiefly in gratitude and submission, sentiments peculiarly suited to such a mind as his. He felt strongly, that God had crowned his life with peculiar goodness, and yet, when his blessings were withdrawn, his acquiescence was as deep and sincere as his thankfulness — His devotional exercises in public were particularly striking. He came to the mercy seat, as one, who was not a stranger there. He seemed to inherit from his venerable father the gift of prayer. His acts of adoration discovered a mind penetrated by the majesty and purity of God; but his sublime conceptions of these attributes were always tempered and softened by a sense of the divine benignity. The *paternal character* of God was not only his belief, but had become a part of his mind. He never forgot, that he 'worshipped *the Father*.' His firm conviction of the strict and proper unity of the divine nature taught him to unite and concentrato in his conception of *the Father*, all that is lovely and attractive, as well as all that is solemn and venerable; and the general effect of his prayers was to diffuse a devout calmness, a filial confidence, over the minds of his pious hearers.

His understanding was of a high order; active, vigorous and patient; capable of exerting itself with success on every subject; collecting materials and illustrations from every scene; and stored with a rich and various knowledge, which few have accumulated at so early an age. His understanding, however, was in harmony with his whole character. It was not so much distinguished by boldness, rapidity and ardour, as by composed energy, judiciousness, and expansiveness. You have an emblem of it in the full, transparent and equable stream spreading around it fruitfulness and delight. His views were often original and often profound, but were especially marked by justness, clearness and compass of thought. I have never known a man, so young, of riper judgment, of more deliberate investigation, and of more comprehensive views of all the bearings and connexions of a subject, on which he was called to decide. He was singularly free from the error into which young preachers most readily fall, of overstating arguments, and exaggerating and straining the particular topics which they wish to enforce. But in avoiding extravagance, he did not fall into tameness. There was a force and freshness in his conceptions; and even

when he communicated the thoughts of others, he first grafted them on his own mind, so that they had the raciness of a native growth. His opinions were the results of much mental action, of many comparisons, of large and liberal thinking, of looking at a subject on every side; and they were expressed with those limitations, which long experience suggests to others. He read with pleasure the bold and brilliant speculations of more adventurous minds; but he reserved his belief for evidence, for truth; and if the most valuable gift of the understanding be an enlarged, discriminating judgment, then his was a most highly gifted mind.

From a mind so balanced, and a taste so refined, we could hardly expect that fervid eloquence, which electrifies an assembly, and makes the speaker for a moment an absolute sovereign over the souls of men. His influence, like that of the great powers in the natural world, was mild and noiseless, but penetrating and enduring. That oratory, which overwhelms and bears us away like a torrent, almost always partakes of exaggeration and extravagance, and was therefore incompatible with the distinguishing properties of his mind.—His imagination was fruitful and creative; but, in accordance with his whole character, it derived its illustrations more frequently from regions of beauty than of grandeur; and it imparted a colouring, at once rich and soft, and a peculiar grace to every subject susceptible of ornament. —His command over language was great. His style was various, vigorous, unborrowed; abounding in felicities of expression; and singularly free from that triteness and that monotonous structure, which the habit of rapid composition on familiar subjects almost forces on the preacher, and which so often enervate the most powerful and heart-stirring truths.—His character as a preacher needs no other testimony than the impression left on his constant and most enlightened hearers. To his people, who could best judge of his intellectual resources and of his devotion to his work, his public services were more and more interesting. They tell us of the affluence of his thoughts, of the beauty of his imagery, of the tenderness and earnestness of his persuasions, of the union of judgement and sensibility in his discourses, and of the wisdom with which he displayed at the same moment the sublimity and practicableness of Christian virtue. They tell us, that the early ripeness of his mind did not check its growth; but that every year enlarged his treasures and powers. Their tears and countenances tell us, more movingly than words, their deep sorrow, now that they shall hear his voice no more.

Of his social character I need not speak to you. No one, who ever met him in a friendly circle, can easily forget the attraction of his manners and conversation. He

carried into society a cheerfulness, a sunshine of the soul, derived partly from constitution, and partly from his bright, confiding views of religion; a delicacy, which instinctively shrunk from wounding the feelings of the humblest human being; a disposition to sympathise with every innocent enjoyment; and the power of communicating with ease and interest the riches of his mind. Without effort, he won the hearts of men to a singular degree. Never was man more universally beloved. Even in sickness and in foreign lands, he continued to attract friends; and it is our consolation to know, that his virtues drew from strangers much of that kindness which blessed him at home.

In his sickness I was particularly struck with his submission to God, and his affection for his people. His submission seemed entire. There was no alloy of impatience or distrust. His sickness was a severe trial; for his heart was bound up in his profession, and if in any thing his ambition was excessive, it was in his desire to enrich his mind by laborious study. He felt deeply his privations, and he looked forward to an early death as a probable event. But he bowed to Providence without a murmur. He spoke only of the divine goodness. 'I am in God's hand, and his will be done,' were familiar sentiments, not uttered with common place and mechanical formality, but issuing, as his tones and countenance discovered, from the very depths of his heart. A firmer and calmer submission could hardly have been formed by a long life of suffering.

His feelings towards his people seemed at times too strong for the self-possession and calmness by which he was characterised. Their kindness overpowered him. The only tears, which I saw start from his eyes, flowed from this source. In my last interview with him, a day or two before his voyage, I said to him, 'I trust that you will return, but I fear you cannot safely continue your pastoral relation. We have, however, another employment for you, in which you may be useful and happy.' He answered, 'if I get strength I shall use it for my people. I am willing to hazard my life for their sakes. I would preach to them, although the effort should shorten my days.' He added—'Should I forsake my people after the kindness I have received, the cause of religion and of the ministry might suffer; and to this cause I ought and am willing to make any sacrifices.'

Such is a brief sketch of our lamented friend, He was one of the most blameless men, of the most devoted ministers, and of the fairest examples of the distinguishing virtues of Christianity. He has gone, I doubt not to a better world. Let us hear him from his new abode admonishing us of the frailty of life, and assuring us of the happiness of a Christian death. The removal of the excellent ought to carry our thoughts to Heaven. That

world, how delightful is it, as the resort of all the good from all regions of the Earth! Are our steps tending thither; and, when we die, shall we leave behind us recollections, which will encourage our friends to look up and to say,—They are at rest in Heaven?

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, WHICH REFER TO SENTIMENTS, &c. AMONG THE JEWS, IN THE TIME OF OUR LORD.

[Continued from No. 6, Vol. 4th.]

LII.

Matth. v. 23, 24. *Therefore if thou bring thy gift to the altar, and there remembereest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come, and offer thy gift.*

It was a custom, and even a law among the Jews, that the sacrifices of persons who were considered as unclean, should not, during the time of this uncleanness, be brought to the altar; but should be reserved to the immediately following feast, either of the Passover, or of Pentecost, or of Tabernacles. In commanding the Jews therefore, when they brought their gifts to the altar of God, and there remembered that their brother had aught against them, to leave their gifts, and to go their way, and first to be reconciled to their brother before they offered their gift, our Lord referred them to times, when every Israelite who could be, was at Jerusalem; and when therefore every man, who should remember in the very moment when about to offer his gift, that he had injured any one, then even afar off, could have opportunity of seeking reconciliation. They who were most widely separated at other times, were brought together at the seasons of the great feasts. It is to be observed also, that the oblation made by any one who had unjustly taken *money*, and even the *smallest sum*, from his neighbour, and had not made restitution, was considered by Jews as vain; of no worth in the sight of God. But our Lord extends his precept to the comprehension of *every* offence and injury, committed by any one who would bring his gift to the altar. The emphasis of his command is on the expression, "and there rememberest that thy brother hath *aught*,—*any thing whatever to allege against thee*;" and he here teaches *us*, as he taught them who heard him, that it is in vain for us to bring any offering to God, if we feel not a sincere charity towards all mankind.—*He* vainly worships God as a christian, who has not sought reconciliation with him whom he has injured; or who withholds forgiveness from the injurer.

The great object of this, as of many of our Lord's precepts, is to bring the whole soul into

subjection to God; and every action of life into the circle of his service. All the offices of christian piety are designed to minister to our moral improvement; and then only is our morality in the spirit of the gospel, when it is sanctified by an ultimate reference to the will, and to the approbation of God. When we stand praying, we are to forgive, if we have ought against any; for if we forgive not, if we love not our brother, we cannot love God, nor are we ever permitted even to ask His forgiveness. Our sacrifice, whatever it be, must be *unblemished* by any depraved passion; by any corrupt desire. It must be offered with *the whole heart*, and with a heart which *God will approve*. Our Lord did not indeed teach the Jews, nor does he teach us, that offerings to God should be withholden, in all cases, till reconciliation is obtained with all who have been injured; for circumstances may for a long time, make mutual reconciliation to be utterly impracticable. But he taught them, and he requires of us, that *in the heart of the worshiper of God*, if he have injured any one, there should be *no obstacle to reconciliation*; that the earliest opportunity should be faithfully improved, of conciliating our offended or injured brother, and of making reparation of the injury we have done him. With a heart sincerely so disposed, we may humbly, and with a hope of acceptance, offer our gift.

Not only among the Jews, but all nations, it was accounted a heavy sin, to leave unfinished a sacrifice which was begun. Valerius Maximus tells us of a young man, who, holding the censer when Alexander was offering a sacrifice, received on his arm a live coal which fell from it; and though the smoke of his burning flesh was smelt by all around him, he did not shake off the coal, lest he should interrupt the sacrifice. The expression, "leave there thy gift before the altar," may imply therefore, 'go not to the altar, till you are wholly prepared for the sacrifice; and can offer it, as God requires.' And what our Lord here says of the legal sacrifices of the Jews, should be still more conscientiously observed in the celebration of the Lord's supper; a participation of which, is a most solemn expression of our fraternal union, in one body. Before we renew the professions, and offer the prayers of this service, if we have injured any one, let us seek his forgiveness; and if it be demanded, faithfully make restitution. See Lightfoot and Wolzogenius on the text.

LIII.

Matth. v. 27—30. Ye have heard that it hath been said *by them of old time*, thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already *in his heart*. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of

thy members should perish, and not thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"The words, *by them of old time*," says Campbell, "are not found in a great number of the most valuable MSS. and ancient versions, particularly the Syriac. The Vulgate indeed has them. Mill and Wetstein reject them." But some believe them to belong to the text, and to have been employed by our Lord, for the purpose of distinguishing the ancient interpreters of the law, from whom the traditions of the Jews were derived, from Moses, their great legislator. Our Lord, however, seems obviously to cite the precept of the Jewish law itself, from the 14th of Exodus; and it was because their sentiments on this subject were so very gross and depraved, that he so particularly and forcibly directed their attention to it.

And here have we not a very strong argument against those, who assert that Christ added no new precept to the law; but only taught the true sense and import of what the law required? The language of the law is, "thou shalt not commit adultery." Exod. xx. 14. The sentiment of Christ extends to the *indulgence of the sight*; to the most *secret feeling of the heart*. He says not, 'this is the spirit of the precept; or, 'thus should the law be understood;' but, I SAY UNTO YOU. He is not only an interpreter of the law of Moses. He is a Teacher of what that law had not inculcated.

The true import of this passage, says Taylor, can only be understood, by considering the closely covered state of the eastern women, under their veils; wherein being totally concealed, they offer no occasion of being *looked upon*; but would take it as the greatest insolence, should their veils be drawn aside. Understand, therefore, the passage thus. "You have heard that it was said in ancient times, thou shalt not *commit* adultery. But, *I* say unto you, that my purer principles forbid any advances towards that crime; any commencement of what may lead to it. Whoever removes the veil *to look on* woman, whether married or unmarried, has sullied his spiritual purity, and is guilty.

There can be no doubt with any reflecting mind, but that the propensities of our nature must be subject to regulation. The question is, where the check ought to be placed; upon the *thought*, or only upon the *action*. In this question, our Saviour, in the text here quoted, has pronounced a decisive judgement. He makes the control of *thought* essential. Internal purity, with him, is every thing. And this is the only discipline which can succeed. A moral system, which prohibits actions, but leaves the thoughts at liberty, will be ineffectual, and is therefore unwise; for every moment

that is spent in meditations upon sin, increases the power of the dangerous object, which has possessed our imagination.

The desire of evil, which leads its possessor to offend against the laws of morality, Jesus, in symbolical language, calls the *right eye*, and the *right hand*; and as it is better that a member, however ornamental or useful, when infected by a disorder that endangers the whole frame, should be amputated, though it leaves the body maimed and unseemly; so it is better that any favourite passion, which is the disease of the soul, should be eradicated, rather than be suffered to spread the contagion, and thus to occasion its moral death, and its future punishment.

Other moralists judge of men by their actions. Christ brings them before a more awful and correct tribunal, and judges them by their feelings and motives. Fornication and adultery, with other evil actions, proceed from *desire*, and desire is seated in the *heart*; and he who habitually cherishes any impure affection, and wants only an opportunity of gratifying it, is as guilty in the sight of God, as if he had committed the deed. It is to the heart, therefore, that our Lord constantly directs our attention; and the heart he constantly enjoins us to guard, as the primary seat of good and evil. It is not to be doubted then, but that many will be punished for crimes that were never done, but only *intended*; and many rewarded for virtues which, for want of opportunity, have never ripened into action.

Taylor's Fragments, p. 224. Wolzogenius, Campbell, and John Jones on the text. Paley's Evidences, Vol. 2d. of his works. Best. Ed. p. 229.

REMARKS ON THE REPORT OF GOD'S TREATMENT OF THE FIRST MURDERER.

For the Christian Disciple.

Mr. Editor,

In the Disciple for April appeared an essay styled "Report of God's treatment of the first murderer." The editor having given his opinion that the writer was a person of talents, and approved his sentiments, I enter with diffidence upon the task of animadverting them. I am however encouraged by a belief, derived from your liberality in admitting strictures upon editorial and communicated articles, you that labour for truth rather than for a system, or a party.

The subject of capital punishment is exciting great attention in the civilized world. Writers of celebrity are engaged in the discussion, and it is quite possible that a future and more enlightened age may outlaw them entirely.—But premature, overstrained condemnations of them may frustrate the object in view. It was with deep regret therefore that I saw introduced into your pages what I deem illogical and injudicious re-

marks upon this topic. An attempt is made to prove from the scriptures that God forbade inflicting death upon murderers, and that he has denounced vengeance on those who should take away the life of a murderer. No evil can arise from temperate discussions on this important theme. But while a great majority of mankind believe in the utility of capital punishments, and statesmen and christian moralists are divided in opinion respecting their necessity and lawfulness, it appears highly reprehensible to lessen the respect due to the laws of the land, and to magistrates, by denouncing the vengeance of the Almighty upon the makers and administrators of these laws.

Your essayist instances God's trial and punishment of Cain, and argues from the clemency shown to the first murderer, that life was not to be taken, even from a man slayer. He says truly that "civil tribunals pay great veneration to ancient usages and immemorial customs; and especially to precedents taken from higher courts in similar cases." Is it not going too far to say that this example stands recorded for our imitation? When Cain slew Abel the world was in its infancy, the crime was committed in the only family on earth, and God did not see fit to appoint the parent the executioner of his son. Besides, it is also a custom of courts of judicature implicitly to obey a statute in preference to any precedent, particularly when the written law bears date subsequent to the record of the precedent. If you will turn to the "reports of Moses," Exodus, xxi. chap. you will find that when our race had increased in numbers, and God had seen fit to enact laws for the government of his people, He declared that "he that smiteth a man, so that he die, shall be surely put to death." Not only so; death was denounced upon the *smiters* merely of their parents, upon kidnappers and slave dealers, upon all who *cursed* their parents, &c. We see then that the authority is on the other side, and that God authorized taking away life for life.

But the writer of the essay goes farther. He says God left on record "a most solemn declaration and warning to civil magistrates, and all others, not to shed the blood even of a *murderer*;" and this is the proof, "Whosoever slayeth *Cain*, vengeance shall be taken on him seven fold." Because God, for purposes unknown to us, saw fit to spare Cain, and set a *mark* upon him, or gave him a sign, that no one should slay him, and afterwards decreed that murderers should be put to death, are we to understand that the "precedent" is solely obligatory upon mankind now, and that it is unlawful to inflict death as a punishment for murder? What reasoning! To threaten the vengeance of the Almighty on magistrates for administering the laws of the land appears to me highly reprehen-

sible. It is "scattering ambiguous words among the vulgar; it is exhibiting laws, approved by the majority of christian moralists, in an odious light; it is exposing the upright Legislator and Judge to obloquy. Let every argument be employed to change the minds of the community on this subject, and I wish the advocates God speed, but forbear denunciations, unauthorized by holy writ, and of dangerous tendency.

The essayist avers that God's clemency to Cain resulted in his reformation, and argues from it the inutility of sanguinary punishments. This is an important topic. Writers of great ability are discussing it. Leaving it then to enlightened philanthropists, statesmen, and christians to discuss the subject, it should be the duty of writers on moral or religious themes to inculcate a high respect for the laws of civil society, and for the magistrates who administer them.

This writer terms Cain's fratricide a "violation of a civil duty." A mild phrase surely, when as he himself remarks, the crime was aggravated in many respects. Why this sympathy for Cain, in the breast of this advocate for the abolition of capital punishments? Where is his fellow feeling for the murdered Abel, or his afflicted family? Where is his tenderness for others among whom the murderer would roam, the terror of mankind?

I have one more objection to the essay. He says this "*half enlightened age*" would have sentenced Cain to death, and perhaps for form sake, it might be added, "and the Lord have mercy on your soul!" This sneer at the most solemn manner in which our venerated judges pronounce the awful sentence of death cannot be too much censured. The insinuation that the prayer with which it ends is insincere, is untrue. I hope the time will come when men will have more humane and correct views on this subject, but I feel persuaded that such efforts for the accomplishment of this object will thwart the success of it, and prolong the custom he professes so much to abhor.

Reply of the Editor.

This admonitory address has been freely admitted, as the effusion of friendship and fidelity Still it is believed that most of the remarks would have been spared had our correspondent been acquainted with the whole Tract, from which the Report was taken, and with the character of its author. Perhaps, it was injudicious to give the Report without accompanying it with the Author's answer to some objections.

If we have been correctly informed the Author is a man venerable for his years and standing in society, amiable in his disposition, and was formerly a Judge of a county court in Connecticut. We can hardly believe that such a man would *designedly* say any thing to "lessen the respect due to

the laws of the land and to magistrates;" and on carefully reviewing the Report we have not been able to find, except in a single sentence, any thing of which such is the apparent tendency. We do not understand the writer of the Essays as having done any such thing as "denouncing the vengeance of the Almighty upon the makers and administrators of the laws;" but as merely expressing his serious belief respecting the design of God's treatment of Cain. This perhaps under a free government, he had an unquestionable right to do, however incorrect may have been his opinion.

Our friendly Monitor appears to be willing that the subject of capital punishments should be discussed; and we agree with him that it ought to be done in a prudent manner—in a manner as little as possible adapted to wound the feelings of those in authority and to "lessen the respect due to the laws of the land." But two persons who have an equal respect to the laws in general, may disagree as to the utility and justice of a particular statute and "the respect which is due" to it. Our Monitor says, "Let every argument be employed to change the mind of the community on this subject, and I wish the advocates God Speed." But surely we need not tell a writer of his discernment, that it is impossible to use any argument which is adapted to change public opinion on that subject, which is not equally adapted to "lessen the respect" which is now entertained for the laws which require the punishments in question. He must also be aware that every argument which can be used for the purpose of changing public opinion, will be interpreted, by one or another, as adapted to "lessen the respect due to the laws and to magistrates." Has not this objection been uniformly made to the attempts to abolish the law in England, which inflicts death for stealing goods from a shop to the value of five shillings. Indeed we may ask, when was an attempt ever made to abolish or change a penal law, and the same objection was *not* urged? On similar ground the attempts which have been made to correct the common version or translation of the Bible, have been reproached as tending to "lessen the respect" which is due to the whole volume.

"Philanthropos," the "Essayist," was aware of the objection which would be brought from the other "Reports of Moses," and he attempted an answer, which may perhaps hereafter be given in this work. At present we shall only observe in general, that in his opinion, christians are no more bound to adopt one statute of the penal code of Moses, than they are to adopt the whole; that if any of those laws are now obligatory on christians, we are as really bound to take the life of the sabbath-breaker and the adulterer, as that of the murderer.

In regard to the "mild

phrase" to express Cain's fratricide, we ought to say, that Philanthropos has explained his meaning. He regards murder as a heinous crime, and Cain's fratricide as an aggravated murder; but in his opinion *men* have no right to punish crimes considered as *sins against God*, but only as *violations of civil duty*.

The last objection of our Monitor is better founded. We regret that even one remark of the Essayist was so much adapted to wound the feelings of humane Judges—and such we believe to be eminently the character of the present Judges of our Supreme Court. Yet perhaps a less answerable interpretation may be given to the passage than seems to have occurred to the mind of our correspondent.

The best writers are liable to use language inadvertently, which implies, or may be understood to imply, more than they ever intended. There is no writer, not excepting the friendly Monitor, who does not need the candor of his readers in their interpretations of his remarks. Every man in writing on such subjects is liable to be influenced by circumstances with which he has been acquainted; and under this influence to speak in a manner which implies blame, even where there is none in his own opinion, or a greater degree of blame than he means to impute. It will not be pretended by any one that all Judges of Courts have been equal to our present Judges in regard to purity, benevolence, wisdom or humanity. Let it then be admitted that Philanthropos wrote his Essays, after having been repeatedly shocked by the apparent indifference with which he had heard the sentences of death pronounced, or after he had witnessed, on the part of a Judge, evidence of prejudice against a criminal, and an anxious desire to pronounce a sentence of *guilty*. Would it be too much to say in reference to such conduct—"And perhaps, for form sake, it might be added, *And the Lord have mercy on your Soul?*" Is it not very possible that in remarking with such occurrences impressed on the mind, the most impartial writer might adopt the language of Philanthropos, without a suspicion that his readers would consider it as applicable to judges in general? Let the Monitor imagine such to have been the impression under which the unguarded language was used—read the words again, placing the emphasis on "*perhaps*," and then say, whether it be certain that the writer's conduct "cannot be too much censured."

Our correspondent, we believe, wrote his remarks under the influence of a just and high respect for our Judges, and an apprehension that Philanthropos intended a "sneer." These circumstances probably led him to adopt the strong language just quoted, by which he probably intended no more than that the conduct of the Essayist was very reprehensi-

ble. Yet his language may be understood as implying that a more heinous crime was never committed. For if it "cannot be too much censured," how can its malignity and turpitude be overrated?

POETRY.

TRIBUTE OF RESPECT.

The following lines were occasioned by a late event.

AGAIN will Spring her choicest gifts unfold,
Her waving foliage, and her flowers of gold;
Again her breath its balmy sweetness shed,
And crimson fruits her verdant garment spread.
On these, will many a form with rapture dwell,
And burst, with new formed life, from winter's spell;
Feel the warm current of the heart renew'd,
And pale disease, and hectic flush subdued.
Yet there was one, who erst to nature true,
Press'd with his early step the morning dew;
Who lov'd the lowliest flower that decks the sod,
Yet thought of nature less, than "nature's God."
For him no more the vernal gale will blow,
Nor Spring, with lavish hand, her blossoms throw.
Science, for him, no more unroll her page,
And spread the treasures of a letter'd age.
Yet will his worth a heart-felt tribute claim,
And youth and age delight to speak his name;
To paint his mind, by polished graces dress'd,
Pure as the faith that warm'd his glowing breast;
Each thought controll'd, each wayward passion still,
In meek submission to his Father's will.
Nor deem those trials light, which often bind
To earth's decaying form th' immortal mind.
Ye, who have seen by steps how sure, though slow,
"Death menac'd oft, but long withheld the blow;"
How round his heart a thousand interests press'd,
And bound by friendship's chain his grateful breast;
How bright that faith arose,—*ye* best can say,—
Which led the pilgrim on his weary way!
Led him to foreign climes—to distant skies,
To torrid suns, where trackless ocean lies!
Yet still he follow'd, borne by God's own hand;
And *took possession of the promis'd land.*

THE MARINERS PRESERVED.

A Song of Gratitude.

Afar from port, tremendous stormy skies!
All round the raging roaring billows rise!
Hope fled, despair appear'd in ev'ry face;
To God we rais'd our cries! His hand we trace;
The winds were hush'd—those boistrous waves were still;
All nature bow'd submissive to his will.
O may our hearts with gratitude adore
His boundless love and power forevermore. K.

INTELLIGENCE.

A LETTER *from* THOMAS CLARKSON, *to* HENRY *King of Hayti.*

Playford Hall, Suffolk, England, May 24, 1816.

I HAD the honour of receiving your Majesty's letter, dated at palace of Sans Souci, February 5th, which was brought to me by Mr. Prince Sanders; and it is my intention to return an answer to it, by the same person, as well as to enter into some particulars, which I think may be acceptable to you. Having however heard that my esteemed friend Mr. Stephen Grellet who is a minister of the Gospel, belonging to the religious Society of the people called Quakers, and who is now in North America, intends, with other ministers of the same Society, to visit some of the English West-Indian Islands, and also Hayti, for the purpose of preaching the Gospel for a season in those parts, I have thought it proper to send you this letter by him, in order that he may not go into your Island without a suitable introduction.

I am sensible how vigilant it becomes you to be with respect to strangers, some of whom may possibly visit Hayti for the purpose of plotting against its liberty and independence. And it is my belief, that such cases may exist, which induces me to lay before you the character of Mr. Grellet and his friends, in order that they may come among you without suspicion, and that they may experience the protection which all those persons ought to find, who feel it to be their duty, like the Apostles of old, to visit foreign climates, and to hazard their lives for the sake of promoting the religion of Jesus Christ. I will begin then with informing you, that Mr. Grellet was born in France, but that he left his country during the Revolution, and went to the United States of America, where he embraced the principles of the religious Society of Friends, or, as they are most commonly called, Quakers. After this he became a minister of the gospel in that Society; and in this capacity he visited England, Germany, and France. During his stay in London, for many months, I had the happiness of knowing him. It also happened during his stay there, that his Imperial Majesty, the Emperor of Russia, arrived in England; Mr. Grellet had the honour of an audience with that noble and august personage, and I know that he advocated before him, the cause of all the injured children of Africa. As to Mr. Grellet's private character, I may comprehend it in a few words, by saying, that he daily affords in his own person a proof of modesty, humility, charity, and those other virtues which belong to the Christian character. Having said thus much of this estimable person, I feel myself bound to say a few words in behalf of the clergyman's Society to which he belongs; for it is possible he may have companions with him; and it is right that your Majesty should know some of the civil and political principles of the Quakers. In the first place, they consider it to be their duty to obey civil magistrates, as the rulers under God for good; except in those religious customs and cases, where their consciences would be wounded by it. In the second place they conceive it to be their duty never to go to war, or take up arms even in their own defence; they had rather submit to the most cruel injuries than shed the blood of any of their fellow-creatures. Hence there is no rebellion, no insurrection, no plotting against government, wherever the Quakers are. And thirdly, they have long ago conceived it to be their duty to consider all the children of Africa as their brethren, and to have no concern whatever either in buying or selling, or in holding them in bondage. In all America there is not one Quaker whose character is stained by such inhuman practices. The abolition of the Slave-trade, and of slavery also, has become a principle, and has been incorporated as such into their religion. I could dwell here, if the time would permit, with the greatest delight, and I ought to add,

with the greatest gratitude, on this part of their character. They have been the constant fellow-labourers, in England, of Mr. Wilberforce and myself in this great and noble cause, from the first moment in which we ourselves embarked in it; and, in North-America they have equally supported it; indeed they have been the original instruments of effecting whatever has been done in that country, on behalf of the injured Africans and their descendants. In fact, whenever you see a Quaker you see a friend to the distressed; but more especially to those of the African race. And I cannot doubt, therefore, that every Quaker will experience your Majesty's kind protection and regard; but more particularly when he comes to you, not for the purposes of commerce, but as a promoter of the interests of religion. I shall only add to this account, that the Quakers are, in many respects, a singular people. They are singular in their language, dress, and customs. They have laid aside the usual ceremonies and formalities of the world, in saluting or addressing themselves to others. Some years ago I wrote their history, and if Mr. Grellet should receive this letter in time, he will probably present your Majesty with a copy.

I am your Majesty's friend,
THOMAS CLARKSON.

P. S. The above is the copy of a letter, which I sent last week, enclosed to my friend Mr. Stephen Grellet, that he might deliver it with his own hand, to your Majesty; but having just heard, that it is probable, that Mr. Grellet may have left America for Hayti before he receives it, I have thought it right to send this copy immediately to yourself, in order that it may be known to your Majesty who he is, should he come without my first letter.

Palace of Sans Souci, Nov. 18, 1818, *and* 13*th year of Independence.*

The KING, *to* Mr. THS. CLARKSON.

SIR, MY FRIEND,

YOUR two letters of the tenth of June and sixteenth of August, have reached me. They relate to Mr. Grellet, a minister of the gospel in connection with the religious Society of the Quakers, and also to the principles of that estimable Society, with which I am perfectly well acquainted. If Mr. Grellet and his companions should visit this country, I will not fail, according to your recommendation, to treat them with kindness; and to entertain for him the respect which is due to his own character, as well as to the consideration of his being your friend. I am delighted to hear that he is a friend to the Abolition of the Slave Trade, and to the unhappy Africans and their descendants. These sentiments, which indeed particularly distinguish the Quakers, must ever ensure them my respect and esteem. I have received with pleasure the History of the Quakers, which you sent me by Mr. Prince Sanders, and thank you for it, with all my heart. Believe me, with the highest respect, and the most cordial friendship, HENRY.

SENECA INDIANS.

THE Governor of the State of New York, communicated to the Legislature for their consideration the following petition from the principal Chiefs of the Seneca Indians. While this pathetic address awakens our sympathy for the sufferings of our red brethren, we hope the confidence which they express in the being and government of God will be improved by Christians, and that something will yet be done for their everlasting and spiritual improvement, that a remnant of those whose soil we possess, may yet receive some remuneration for their injuries.

To His Excellency DEWIT CLINTON, *Governor of the State of N. York.*

Feb. 14*th*, 1818.

FATHER,—We learn from your talk delivered at the great council fire at Albany, your opinion of the condition and prospects of your red children.

FATHER,—We feel that the hand of our God has long been heavy on his red children. For our sins he has brought us low, and caused us to melt away before our white brothers, as snow before the fire. His ways are perfect; he regardeth not the complexion of man. God is terrible in

judgment. All men ought to fear before him. He putteth down and buildeth up, and none can resist him.

FATHER,—The Lord of the whole earth is strong; this is our confidence. He hath power to build up as well as to pull down. Will he keep his anger forever? Will he pursue to destruction the workmanship of his own hand, and strike off a race of men from the earth whom his care hath so long preserved through so many perils?

FATHER,—We thank you that you feel anxious to do all you can to the perishing ruins of your red children. We hope, Father, you will make a fence strong and high around us, that wicked white men may not devour us at once, but let us live as long as we can. We are persuaded you will do this for us, because our field is laid waste and trodden down by every beast; we are feeble and cannot resist them.

FATHER,—We are persuaded you will do this for the sake of our white brothers, lest God, who has appeared so strong in building up white men, and pulling down Indians, should turn his hand and visit our white brothers for their sins, and call them to account for all the wrongs they have done them, and all the wrongs they have not prevented that was in their power to prevent, to their poor red brothers who have no helper.

FATHER,—Would you be the father of your people, and make them good and blessed of God, and happy, let not the cries of your injured red children ascend into his ears against you.

FATHER,—We desire to let you know that wrong information hath reached your ears. Our western brethren hath given us no land.—You will learn all our mind on this subject, by a talk which we sent our great father, the President of the U. States. We send it to you, that you may see it and learn our mind.

Red Jacket, his ⋈ mark—Young Ring, his ⋈ mark—Captain Billey, his ⋈ mark—Captain Polland, his ⋈ mark—Twenty Canoes, his ⋈ mark—James Stephenson, his ⋈ mark—Chief Warrior, his ⋈ mark—John Snow, his ⋈ mark—Stride Town, his ⋈ mark—Wheel Barrow, his ⋈ mark—Captain Cole, his ⋈ mark—Big Kettle, his ⋈ mark.

Done at the great council fire, Seneca village, near Buffalo, 14th February, 1818.

HARRY YORK, Interpreter, his ⋈ mark.

P. S. The above Chiefs request your excellency to publish or cause to be published, that article of the treaty between the state of New-York and the Indians, that relates to their fishing and hunting privileges, which their white brethren seem to have forgotten.

SUBSTANCE OF A LETTER FROM A GENTLEMAN IN OHIO.

March 11th, 1818.

I have for several years wept over the vast sufferings of an afflicted world; I have wept to see rational beings so blind as to pursue a path as one that would certainly lead to liberty and happiness, when, at the same time, it is the very path that leads to slavery and misery. Had the custom of war never obtained, liberty and happiness had never been endangered. All the nations of the earth would have lived in peace and harmony, and the interest of one would have been the interest of all. Indeed and in truth *now* the interest of one is the interest of all; but it appears that men have become so blind that they cannot see their real interest; or if they do see it, they are no longer desirous to cultivate it. Unhappily for the world a false idea of glory and honour has entered it. This idea has ever been the great spring of motion to the ambitious. To crown themselves with such glory and honour they have not hesitated to plunge nations into all the horrors of war;—by such men the plains of every nation on earth have at different times been crimsoned with human blood. What floods of tears have in all ages been shed by the number of disconsolate widows and helpless orphans, which have been made by this barbarous custom! How often have they been exposed to the keen blasts of piercing cold, and heavy torrents of chilling rain! How often have they been clothed in rags and pinched with

hunger! Mankind have suffered more by this custom than the imagination can possibly paint.

I have, from observation, become perfectly convinced that *education* has more influence over the human mind than every thing else. Though this assertion to some may appear too bold, I believe that every person who has thought on it, will readily acquiesce in the opinion. From the birth of war to the present day, men have been taught to applaud the bloody custom as the guardian of liberty and happiness; thus it has gone on till a large portion of mankind think it absolutely necessary.

All that is necessary is to turn the channel of education. Had a hundredth part of the labour and money been expended to render the custom odious in the eyes of mankind that has been expended to prosecute and applaud it, it would long ago have been blown out of existence.

I have been much pleased to learn that Missionaries were preaching—and Bible societies spreading the Scriptures, through the Heathen and Mahometan nations of the earth. But when I have taken a second consideration on the subject, I have wept, believing the labour to be spent always for nought.—And Why! Because of the great inconsistency in the language and conduct of christian nations. The missionaries preach and the Scriptures declare *universal love*; yet how often do we see christians plunging their weapons of death into each others bowels! Hence Pagans and Mahometans are led to believe that their religion is better founded than ours.

Let the christian nations of the earth unite as one great band of brothers, joined by all the ties of interest and love, and under the immediate guidance and direction of our great, wise and good Parent: then they may with success spread the christian religion among Pagans and Mahometans. This done, they may follow on with the olive branch of peace, and spread it from pole to pole.

For the first seventeen years of my life I was—as far as my abilities extended—a warm advocate for war; and it was not until near the close of the late war with England, that I became convinced.

I have been much pleased to learn that so many eminent characters in the union have felt so much interested in the welfare of mankind, as to spend a portion of their time and labour in endeavouring to forward the glorious cause of universal peace. Not long since I called a meeting of the citizens of this vicinity for forming or endeavouring to form a Peace Society—before which I read an address, I had drawn up, and several other persons spoke on the occasion. After which I was pleased to see nearly fifty persons give their names.

As the foregoing letter was probably written without any expectation that it would appear in print, liberty has been taken to omit some words, and, in a very few instances, to change the phraseology, but with strict regard to the meaning of the writer. He appears to have been a man of a serious and reflecting mind. The strong language which he has used respecting the influence of education, and the inconsistency of Christians, deserves particular attention. A very great part of the present depravity in all nations may perhaps justly be denominated *educational depravity*. This is true of the nations of Christendom as well as of other nations. The modes of education among Christians have not only been defective, but in many respects absolutely pernicious—much more adapted to make disciples of Odin or Mahomet, than genuine followers of the Prince of peace. Nor may we expect that a thorough and general reformation of morals will ever be effected, until there shall have been a radical change in the modes of education. The maxim of the apostle "That which a man soweth that shall he also reap" is as applicable to education as to any other thing. Were the husbandman to be at ever so much expense in ploughing and manuring his field, still he would have no reason to expect a plentiful harvest of clear wheat, if the seed sown were a mixture of tares and cockle, with a small portion of the precious grain. As little reason have we to expect a

harvest of Christian virtues from modes of education by which we implant a mixture of Gothic, Mahometan and Christian principles—the two former being regarded as supreme, the latter as subordinate.

ADDRESS

Of the Peace Society of Rhode-Island and Providence Plantations.

AGREEABLY to public notice, a respectable number of the citizens of this State assembled in this town, on the 20th inst. to take into consideration the propriety of forming a Peace Society in the State of Rhode-Island and Providence Plantations. After a free discussion of this important subject, it was resolved, as the sense of the meeting, that it is highly expedient that such a Society be established. The Constitution shows the principles upon which it is founded, and the benevolent object it contemplates. The design of this address is to invite the serious and candid attention of the public to this subject, and to obtain their patronage and co-operation in promoting peace on earth and good will to men. Resting our faith upon the immutable promises of the divine word, we entertain no doubt of the ultimate success of the exertions of the friends of peace.

The prophetic page presents the cheering and animating truth, that wars must cease to the ends of the earth; and the precepts of the Prince of Peace, illustrated and enforced by His own conduct, show in what manner this desirable object may be effected. When men shall be influenced by His spirit, precepts and example, their lusts and passions, whence proceed wars and fightings, will be subdued, and it will be their desire "to do unto others, as they would others should do unto them." Various events of a recent date inspire a hope that this auspicious era will soon commence. The establishment of Bible Societies in different parts of Christendom, and their activity in diffusing the Scriptures among all the families of the earth, will have a happy tendency in illuminating the minds of men upon the awful subject of war. From the inspired volume, the aged and the youth will learn the origin, the nature and the enormity of this desolating and wide-spreading custom; and their faith, if it be operative, will influence their tempers and their lives, "to do justly, to love mercy, and to walk humbly with their God."

But our hearts are still further encouraged by the establishment of Peace Societies, both in Europe and America. The exertions of those infant institutions have been attended with beneficial effects, and the minds of Christians and Christian Ministers have been more powerfully impressed with the enormity and inconsistency of war, and more actively engaged in disseminating the principles of peace. Animated by these events, we are disposed to use our influence and ability in promoting the welfare and the happiness of our brethren of the human race; and humbly trust, that the blessings of the God of Peace will attend our feeble exertions. We indulge the pleasing hope, that we shall have the best wishes, aid, and support of every pious Christian, of every philanthropick and benevolent mind, of whatever religious or political denomination.

Providence, March 26, 1818.

CADIDATES FOR THE MINISTRY.

Mr. Thomas Tracy,	Cambridge.
Samuel Gilman,	do.
John Allyn,	do.
John A. Shaw,	do.
P. Osgood,	do.
Alvan Lamson,	do.
F. W. P. Greenwood,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall	Concord.

OBITUARY.

In Havana, Rev. Joseph McKean, D. D. and Boylston Professor of Rhetoric, &c. in Harvard University.

In Haverhill, April 10th, Rev. William Bachelor, pastor of the Baptist Society in that town, aged 50.

In Taunton, Nicholas Tillinghast, Esq. aged 51.

In Boston, James Cutler, one of the Editors of the Boston Gazette, aged 44.

In Brighton, Wm. Cook, aged 44.

THE

CHRISTIAN DISCIPLE.

No. 6. JUNE, 1818. Vol. VI.

WHAT IS RELIGION?

We may answer in general, that religion consists in a moral resemblance of God; in a willing, a chosen, a conscientious and habitual conformity to His commands, as our supreme rule of life, and our highest happiness; in supreme love of God; in doing to others as we would that others should do to us; and in keeping ourselves unspotted from the world. The seat of religion, is *the heart*; and this emphatically is the will of God, even *our sanctification*; a separation of our hearts—our wills and affections, to His service. All beside this, which belongs to religion, comes under the denomination either of means, or of motives. Let us endeavour clearly to understand this distinction, that we may ever use the means and motives of religion, with a steady view to its infinitely important *end*; and in that end seek, where alone we can find it, the true and eternal good of our souls.

The Pharisees, we know, were rigorously exact in the payment of tythes, in their observance of the Sabbath, in their daily prayers, in fasting twice in the week, in displaying their broad phylacteries, in washing their hands as often as they ate, and in the observance of every festival required either by the law, or by the traditions of their fathers. But it is worthy of remark that, the heaviest woes which our Lord pronounced, were against the Pharisees. Why? Because they fasted and prayed *to be seen of men*. Because they made clean *the out-side*, while *within* they were full of extortion and excess. Because, while they paid tythe of mint, and anise, and cummin, they omitted the *weightier matters of the law, justice, mercy, and fidelity*. 'These weightier matters of the law,' said Jesus, '*ought ye to have done*. They are the end of the institutions God has given to you and to your fathers. Your ceremonial observances, and all the rites which Moses commanded, important as they may be, *are not religion*. They are but *means*, of which religion is intended to be *the end*; and one is as distinct from the other, as are the fruits of the earth from the instruments, with which men labour to obtain them.' 'These ought ye to have done, and not to leave the other undone.'

The inquiry was proposed

to our Lord, '*what shall I do that I may inherit eternal life?*' Now eternal life, or the happiness which is comprehended in it, is the great reward of religion; and consequently, the answer to this inquiry must explain the nature of religion. What then was the answer of our Lord? 'Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour thy father and thy mother.'—Or, as he replied at another time to the same question, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. These things do, and thou shalt live;' 'thou shalt live forever with God, and the society of the just in heaven.' These commands, therefore, contain all that is essential to the nature of true religion.

A similar inquiry was proposed to Paul and Silas by the Jailer, who had the custody of these Apostles. Affrighted by the earthquake which shook the prison, opened its doors, and loosed the prisoners from their bonds, he came trembling, and fell down before Paul and Silas, and said, sirs, *what must I do to be saved?* And they said, *believe on the Lord Jesus Christ, and thou shalt be saved*; and they spake unto him *the word of the Lord*. We know not, indeed, precisely, what was the word of the Lord which they spake to him. But the simple requisition, *believe on the Lord Jesus Christ*, refers us to the conditions of salvation, or of eternal life, which our Lord required of those, who sought an inheritance in his kingdom in heaven. It was, in effect, to say, 'love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbour as thyself, and thou shalt be saved.' This is the end, the spirit, and all the commands, of all the doctrines of our Redeemer.

Similar in import is the sentiment of the Apostle, 'if thou shalt *confess with thy mouth* the Lord Jesus Christ, and shalt *believe in thy heart* that God raised him from the dead, thou shalt be *saved*;' only herein requiring that we confess Christ with our mouth, he refers us to the means, the end of which is, the maintenance of that *faith in the heart*, which works by love, and overcomes the world; and is therefore the end proposed by God in all He commands us to believe and to do, as moral, accountable, and immortal beings. 'With *the heart*,' we are told, 'man *believeth unto righteousness*;' and righteousness comprehends as well all the love which God requires for himself, as the duties we owe to each other. Hence we read that Abraham was justified by *the righteousness of faith*; that is, by a faith which produced righteousness, or a ready and entire obedience to the will of God. See then what is religion; what it is to be religious.

I said that, the seat of religion is the heart. From the abundance of the heart—or, according to its moral state, we think, and feel, and speak, and act. Love to God and to our neighbour form, therefore, the essence of religion, because, in proportion to their prevalence in the heart, they will produce a conformity of all our thoughts and words, our feelings and actions, to the will of God; they will subdue every passion and appetite to the dominion of His law; they will make His approbation absolutely essential to the peace of our hearts; they will make it the very life of our happiness. But let us comprehend the commandment, for it is exceeding broad. We cannot love God, till we know him. Religion comprehends therefore, a knowledge of God. In proportion to our love of God, will be our confidence in Him; our entire satisfaction with the courses and designs of His providence, whether we understand them, or not; and our resignation to His will. If we love Him, we shall earnestly desire and endeavour to be like Him; we shall do whatever we know, or believe, will please Him; we shall avoid whatever we have reason to believe that he cannot approve. If we so love God, we shall feel also a christian love of one another; for the greatest obstacles to the exercise of this love,—of the active and universal charity of the gospel, will then be overcome in our hearts. We shall feel a love, which not only worketh no ill to our neighbour, but all practicable good; a love that can bear and forbear; that hopeth all things, and endureth all things; that can return blessings for curses, and prayers for injuries. In fine, a love which will excite us in all circumstances to do to others, as we would that others should do to us. To be religious therefore, is to be wholly conformed to the will of God; it is to have in ourselves the mind that was in Christ; it is to possess the will, the temper and affections of christians; and whether we eat or drink, wherever we are and whatever we do, to do all to the glory of God, by doing all in obedience to His commands. However conformed to His word are the articles of our faith, whatever professions we make, whatever rites we observe, or whatever reputation of sanctity we may obtain, let us consider, these are not religion. God looketh on the heart; and as He cannot be deceived, so He will not be mocked.

What then is the connexion between religion, and its doctrines and rites? I answer.

I. The doctrines of religion comprehend all that we are taught of the character, government, and purposes of God; of the person and offices of our Lord; of our moral nature and capacities in this world; of the happiness of the good, and the misery of the wicked, in the life to come. These doctrines are addressed to our faith; and it is obvious that,

simply to believe them, will not make us religious. How then are they conducive to this end? Reflect on them but for a moment, and you will perceive, that in these doctrines are comprehended all the *motives*, by which the gospel excites us to a godly, a sober, and a righteous life. As motives, it is immediately apparent how very important they are, to the great and infinitely important purposes, for which God has revealed them. The doctrines of the New Testament concerning the character and government of God, and the person and offices of our Lord; concerning our condition in this world, and the circumstances which await us in the future, have a tendency the most direct and powerful, in proportion as they are understood and felt, to exalt our conceptions of the infinitely great, and holy, and beneficent Father of the universe; to purify our affections from all low and sordid attachments; to make Jesus Christ as dear to us, as our hopes of eternal life; and eternal life with God and Christ in heaven, the high object of our daily thought, and care, and labour. Considered as motives, they are inestimable; and if we feel their importance, we shall most gratefully submit our whole hearts to their influence. But they will save us, only by conducing to the end for which they were given. Even as the body without the spirit is dead, so is faith in these, and all the doctrines of religion, unless productive of a christian temper, of good works, of obedience to God, dead also.

II. Still more plain is the distinction between the *rites of religion*, and religion itself. No positive institutions could indeed be more expressive, more appropriate, than are baptism and the Lord's Supper. And yet, separated from the ends of their appointment, what tendency has their observance to make us more acceptable to God? Baptism indicates the purity of heart, which God requires of all who enter His church. It is made the initiatory ordinance of our religion, that adults, in receiving this "washing of regeneration," may be most impressively taught, and may strongly feel, the purity of that religion into which they are baptised, and to which their future characters and lives are to be conformed; and that parents, in bringing their children into the church of Christ, and having them baptized into his name, received as his disciples, may feel their solemn obligations to rear them "in the nurture, and admonition of the Lord." And in the Lord's supper, we enter into the closest communion with Christ; we commemorate the great objects of his death; we are to cherish the strongest sense of obligation for the benefits he has obtained for those who love and serve him; and thus looking to God through him, with humble, penitent, grateful and devout hearts, while we receive the emblems of his body and blood, we are to seek, to pray, that *Christ may be*

formed in our hearts by faith. We can scarcely therefore exaggerate the importance of these ordinances, as *means of religion.* But unless they conduce to the ends for which they were intended, they will avail us nothing.

I will only add two inferences.

I. The means of religion may be changed, in conformity to the circumstances of those for whose use they are appointed. But *religion itself can never change.* Like God, it is the same yesterday, to day, and forever.

The means of religion may change.—The only command given to the father of men in paradise was, "of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil." It was a command suited to the circumstances in which God had placed him. But the end of it was, his expression of obedience to the will of God; and this obedience then was, and is now, religion.—The patriarchs worshiped God, sought to obtain his favour and to avoid His displeasure, by the sacrifice of animals, or of a portion of the produce of their fields; and we well know what a number of rites was instituted, as means of promoting piety and virtue among the Jews. These have all given place to the simple, but expressive rites of the gospel. But amidst all this variety and succession of positive institutions, religion itself has remained unchanged. New doctrines are taught in our religion, and new precepts are given in it. But as the engrafted scion, though an addition to the tree, and intended to produce new and better fruit, is yet of the same nature as the tree into which it is inserted, and is sustained in life by the same root and trunk from which the branch is cut off, into which it is itself engrafted; so are the additional doctrines and precepts of the gospel sustained by the same spirit, have the same principle of spiritual life, as supported, and will forever support that religion, which God at first planted; and the genuine fruit of which, in all ages, has been the eternal life and happiness of the souls, in which it has been produced, and which have been sustained by it. It was the moral state of the heart with which Abel sacrificed his first fruits, which brought down the fire of heaven upon his offering. It was the disposition of Abraham, his faith working by love, and producing entire confidence in God, and prompt obedience, which secured his acceptance, when he raised the knife to slay his son. Nor without this temper of mind, and these correspondent affections, would the Lord at any time have been pleased with thousands of rams, or ten thousand rivers of oil. 'Hath the Lord as great delight in sacrifices and burnt offering, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice; and to hearken, than the fat of rams.*' This great sentiment pervades all the dispensations of God. It answers

the question, what is religion? 'He hath shewed thee, O man, *what is good*; and what doth the Lord thy God require of thee, but to *do justly*, to *love mercy*, and to *walk humbly with thy God*.' Circumcision was then only acceptable, when it was *of the heart*; and sacrifice, when it was offered with a confiding, a grateful, or a contrite spirit. 'The kingdom of God is not meat and drink, but *righteousness, and peace, and joy in the holy spirit*; and, 'the fruit of the spirit is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such, there is no law.* And they that are Christ's, have crucified the flesh, with its affections and lusts.'

II. Is religion itself forever essentially the same? Does it consist in an unreserved devotion of the heart, the passions, will and affections to God; in a choice of God as our Supreme good, and a ready obedience to His will, from a principle of love? Then let us value and improve the means, with a faithful reference to their infinitely important end. So let us value and use our sabbaths, our bibles, the privilege of prayer, and the ordinances of baptism, and the Lord's supper. The means of religion are too easily, and too often mistaken for its end; and hence arises much of the contradiction we see between the faith, and the practice of men. Hence it is that some think themselves to be pious, even while they are perhaps notoriously vicious; and look with confidence to the favour of God, and the happiness of heaven, while, it may be, they have nourished and strengthened the most evil dispositions and habits, by the very exercises which they have considered as offerings to the Most High God. So let it not be with us, 'Let us not be' so deceived. *He that soweth to the flesh, of the flesh will reap* CORRUPTION. *He that soweth to the spirit, of the spirit will reap* LIFE EVERLASTING. *To be carnally minded, is* DEATH. *To be spiritually minded, is life, and peace. Let us not then be weary in well doing; for* IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT.

For the Christian Disciple.

CHRISTIAN SOBRIETY.

MR. EDITOR,

I have lately perused a volume of DR. MAYHEW, intitled "CHRISTIAN SOBRIETY: being EIGHT SERMONS on Titus ii. 6. preached with a special view to the Benefit of the YOUNG MEN, usually attending the public worship at the WEST CHURCH in Boston." They discover a spirit truly *evangelical*, to employ that term in its legitimate import. The style is simple, the manner engaging, the reasoning forcible. The chief peculiarity seems to be an occasional keenness of remark, extremely good humoured, and suited to raise a smile even in the individual,

against whom it is aimed. To discriminate is not more our duty, than our privilege and glory; yet while I perceive many things to admire, I find but few to disapprove.

A wish has for considerable time been entertained, that this work might be republished. With a view therefore to encourage a design so praiseworthy, so well formed to promote the interest of pure and undefiled religion, I communicate two passages for the Christian Disciple, as specimens.

The following, extracted from the DEDICATION, explains and exemplifies the manner, which the Author adopted in the composition: "In composing them, I must own, I had no other sermons in view as a model, which may, perhaps, be one reason that they are no better. They were written intirely from the scriptures, and from my own heart; of the latter of which at least, they are a true, though imperfect representation. Least of all had I in view as a model, either the sermons of any bigotted devotees to particular systems of religion, distinct from the general and glorious one of the gospel; or such cold, uninteresting discourses as hit the frivolous taste of those, who value sermons only for an imaginary delicacy of sentiment and expression, without solidity, without force or energy; without entering into the spirit and importance of religion. I do not think mine the worse, for not being imitations of such as either of these. The former are my aversion, as the illiberal productions of *slaves*, who desire to *tyrannize* over other men's consciences: The latter my contempt, as the superficial, insipid, empty harangues of vain men; which do not deserve the name of sermons. If discourses from the pulpit are adapted only to please the ear and the fancy, *like many of the modern fashionable ones*; instead of having a direct tendency to alarm the conscience of a sinner, to warm the heart of a saint, or to enlighten the understanding of any, they serve, in my opinion, to no better purposes, than those of *unseasonably* amusing the hearers, disgracing the places in which, and the persons by whom they are delivered, as frivolous, conceited declaimers; who seek only the applause of men, by their sounding brass and tinkling cymbals; instead of designing to do good, by manifestation of the truth, and commending themselves to every man's conscience in the sight of God. I must own, I should be a little mortified, as well as greatly disappointed, if any persons who are charmed with such lullabies and opiates to the conscience from the pulpit, should think the following discourses in any measure *tolerable*."

The following impressive selection is from the seventh sermon: "It should be an argument of no small weight with you to be soberminded, that you will hereby *please*

your best friends; whereas, by the contrary, you will displease, grieve, and offend them. Do you ask, who these good, these best friends are? I answer in the first place, God, your Father in heaven. He, of whom the whole family in heaven and earth is named, who is good to all, and whose tender mercies are over all his works; He, I say, will unquestionably be pleased by your being truly pious and virtuous—Ye have received of us, says the apostle, how ye ought to walk, and to please God. If God invites, if he encourages, if he requires you to believe in, to love him, to walk in his righteous ways, certainly he will be pleased with your doing so; and displeased if you do otherwise. Has he not said, 'I love them that love me, and they that seek me early shall find me?' Is not his holy Spirit said to strive with men to this end? and to be grieved with those that resist and oppose him?—with them that abuse his goodness, and oppose his light and truth; choosing to walk in the paths of darkness and error, vice and misery? What compassion did God of old express towards Ephraim! what pleasure at his repentance, and return to him!—assuming, as it were, all the passion and tenderness of an earthly father.—"I have surely heard Ephraim bemoaning himself thus—'I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth!' Is Ephraim my dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Consider also the well known parable of the prodigal son, as it is commonly called; one principal design of which was, to represent the love and compassion of our heavenly Father; and his pleasure in those that return to him. It is said, that when the foolish, unhappy youth was on his return home, but while he was yet a great way off, his father saw him, and had compassion, and *ran*, and fell on his neck, and kissed him. And presently after, the father is introduced, saying to the elder brother, 'It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.' Thus compassionate is God, to those who err from his truth and ways; and thus pleased when they repent and return. This is also the principal scope of two other parables in the same chapter: One of which our Lord himself explains and applies in these words.—"Likewise joy shall be in heaven over one sinner that repenteth"—and the other of them, in words to the same purpose, "Like as a father pitieth his children," says the psalmist, "so the Lord pitieth them that fear him." And, surely, you have no friend equally good and great as the God and Father of all; none whom you are under such strong obligations to

please; none, whom you ought, from a principle of ingenuity and gratitude, to be so cautious of offending.

Another of those good friends, whom you will please by your sobriety, is the Son of God, the Lord Jesus Christ, who loved you so well as to come down from heaven, to live a miserable life on earth, and to die an ignominious accursed death upon a cross for your redemption. This you may be positively assured of for "he gave himself a ransom for *all*;" "tasted death for *every* man," and is the "propitiation for the sins of the *whole* world." In the days of his flesh, he shewed the tenderest love and kindness, not only to young men, as is recorded upon several occasions, but even to little children; taking them up in his arms, blessing them, and saying, "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Our compassionate Saviour is said to have been grieved for the hardness of their hearts, who refused to listen to his heavenly instructions, counsels, and warnings, designed for their good. And how tenderly did he lament the folly, the impenitnce, and the approaching destruction of Jerusalem when he beheld the city and "wept over it saying; if thou hadst known, even thou, at least in this thy day the things which belong to thy peace, but now they are hidden from thine eyes." And again, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" What a lively representation is this of his compassion even for obdurate sinners! The Lord Jesus Christ, though set down in heavenly places, far above all principality and power, has the like love, the like pity, the like tenderness for you all in general, now, that he had of old, for Jerusalem. His goodness is unchanged; he can still have compassion on the ignorant, and on them that are out of the way; being a merciful, as well as faithful high priest in things pertaining unto God. And will you displease, will you grieve, will you offend such a friend by persevering in sin and folly? one who has laid you under such immense obligations?

The holy angels though unseen and unknown by you, are often and truly excellent friends to you, whom you would highly please and delight by obeying their Lord and ours, and whom you displease by persevering in your sinful ways. They are all ministering spirits, sent forth to minister to the heirs of salvation. And it is particularly declared by our Saviour, that "there is joy in the presence of the angels of God over one sinner that repenteth." Surely then you will on the other hand give them trouble and sorrow, if sorrow can touch those pure and blessed intelligences, by resisting and dis-

obeying of the truth. And does it become you to grieve those benevolent spirits, who are as it were, your appointed guardians; who delight in doing good offices for you, in conformity to their charge; and who would be so rejoiced at your conversion to God?

Other of your friends, some of whom were probably once known to you, though now removed out of your sight, and whom you would please by being sober minded, are "just men made perfect;" the noble army of martyrs, and of the whole church of the first born which are written in heaven. Amongst these are all your pious ancestors who have died in the Lord, and who now live with him beholding his face in righteousness. Amongst them are also, probably some of your other near relations and co-temporaries, those whom you lately knew and conversed with. All, all these as well as the innumerable company of angels, wish to see you truly wise and virtuous; that so in due time they may hail you to those blissful regions; and that you may forever be associated with them in one glorious society, "a kingdom that cannot be shaken." Yea, my young brethren, methinks, almost I now hear them calling to you from the celestial mansions, in the same words the *two witnesses* heard from heaven, when a great voice came to them saying, "COME UP HITHER!" For the bride the Lamb's wife (the church triumphant) as well as the spirit saith, "COME, and let him that heareth say COME: and let him that is athirst, COME: and whosoever will, let him take the water of life freely."

Your best friends on earth, as well as in heaven, will be rejoiced to see you wise and virtuous; and grieved to see you foolish and profligate. I may here particularly mention your pious and good parents, who have done so much for you, and whose love you cannot doubt. A wise son, says Solomon, maketh a glad father; but a foolish son is the heaviness of his mother. Every virtuous and good parent, could sincerely address his child in the language of the same wise king—"my son, if thine heart be wise, my heart shall rejoice, even mine; yea my veins shall rejoice."—All good men would far rather see their children sober-minded, the friends and followers of Jesus Christ, than beautiful, rich, and prosperous in this world. And whom, upon earth, should you be so desirous to please and gratify, or so loth to grieve and disquiet, as those to whom, under God, you owe your very being? those who have brought you up with so much care and tenderness, taking unwearied pains for you; and whose chief worldly concern is probably, to see you well provided for, virtuous and happy?

But you have many good friends besides your parents, who would sincerely rejoice to see you truly religious. All your acquaintance in general, that fear God, would be pleased to have proper evidence of

your doing the same; and I know one in particular, that would be so. He shall be nameless; only I may tell you, he is one that, if his own mediocrity of years would allow him to use the paternal style with reference to you, could, with great sincerity, adopt these words of the apostle John in his third epistle—'I have no greater joy, than to hear that my children walk in the truth.' Let me just add, that he is one who claims some sort of interest in you; as hoping to have you for his joy, glory, and crown of rejoicing in the day of the Lord Jesus.

These then, my beloved young brethren, are the friends whom you will certainly please by being sober-minded, and displease by going on in the paths of folly and vanity, vice and misery. Think, whether they are not such as you ought to be studious of gratifying in every reasonable way; and very loth to disoblige, offend, or grieve, by any ungrateful and unreasonable conduct."

This volume was published in the year 1763. I add from the DEDICATION, a little circumstance quite characteristic. Addressing the young men of his charge, in relation to their deriving improvement from his labours, the author observes, with affectionate simplicity: "This agreeable prospect has much alleviated the trouble I have been at in reviewing, correcting, and transcribing them; which would otherwise have been a tedious labour to me, *especially in so cold and severe a season*. But if they are only a quarter part so useful to you as I pray GOD to make them, I shall be very amply rewarded." A.

May 11, 1818.

ISLAND OF LEWCHEW, AND ITS INHABITANTS.

THE following particulars relating to the Island of Lewchew have been collected from an English publication entitled a "Narrative of a Voyage in His Majesty's late ship Alceste, to the Yellow Sea, &c. By John M'Leod, Surgeon of the Alceste." The Alceste was a frigate of 46 guns, fitted up for the reception of Lord Amherst, as Ambassador to China, commanded by Capt. Murray Maxwell, accompanied by the brig Lyra and the General Hewet. The ships sailed from Spit-head on the 9th of Feb. 1816. While Lord Amherst was in China the frigate and the brig visited the island of Lewchew; of which a concise account is now to be given:

"The Island of Lewchew is about 60 miles long and 20 broad; Nopa Kiang, our position, and within 5 miles of Kint-ching, the capital, lying in lat. 26° 14 N.—long. 127° 52 1 E. This is its South-West point, the main body of the island extending from hence north, a little eastwardly." "The island itself is situate in the happiest climate of the globe. Refreshed by

the sea-breezes which blow over it at every period of the year, it is free from the extremes of heat and cold which oppress many other countries; the people seemed to enjoy robust health; for we observed no diseased objects, nor beggars of any description among them."

"Nature has been bountiful in all her gifts to Lewchew; for such is the felicity of its soil and climate, that productions of the vegetable kingdom, very distinct in their nature, and generally found in regions far distant from each other, grow here side by side. It is not merely, as might be expected, the country of the orange and the lime, but of the banyan of India, and the Norwegian fir, the tea plant and the sugar cane. In addition to many good qualities, not often found combined, this island can boast its rivers and secure harbours; and last, though not least, a worthy, a friendly, and a happy people."

"The natives trace their history back to a period long anterior to the Christian era; but their first communication with the rest of the world, when their accounts became fully corroborated, was about the year 605, when they were invaded by China, who found them at that time—a time when England and the greater part of Europe were immersed in barbarism—the same kind of people they are at the present day, with the exception of a few Chinese innovations; or at least they appear to have altered but in a very slight degree."

This people have been long tributary to the Chinese government: and their intercourse has been principally with China and Japan. By the writer of the Narrative it was supposed that they had never been visited by any European ship prior to the arrival of the Alceste and Lyra. "On the approach of these ships says Mr. M'Leod, the astonished natives were perched by thousands on the surrounding rocks and heights, gazing on the vessels as they entered. Soon after, several canoes came alongside, containing some people in office, who wished to know to what country we belonged, and the nature of our visit." Being informed that the ships had been with an Ambassador to China—that they needed repairs, &c.; the natives immediately sent carpenters to assist, but were assured that there were carpenters on board, "and that an asylum was all we required during the time of repair, with permission to take on board some fresh provisions and water of which we stood much in need.

"An immediate supply of bullocks, pigs, goats, fowls, eggs and other articles, with abundance of excellent sweet potatoes, vegetables, fruit then in season, and even candles and fire-wood followed this intimation. Supplies of the same description being sent on board as often as was necessary for about six weeks, the period

of our stay in the island—those who brought them taking a receipt to show they had been delivered safely; but the chief authorities, who sent them, obstinately refusing any payment or remuneration whatever."

It was intimated to this people "that it was necessary to have a party on shore, such as ropemakers and smiths, where they could have more room to work; and thereby expedite our refit. They requested this might not be done until they heard from their king, it being an unprecedented case, in which they were incompetent to act without orders." But after a visit from one of the chiefs, several officers went on shore to an entertainment provided for them.

"About this time a mutual friendship began to exist between us; confidence took place of timidity; and now, instead of permitting only a few to visit the shore at a time, they fitted up the garden of a temple as a general arsenal for us. The habitations of the priests were allotted as an hospital for the sick, whilst other temporary buildings of bamboo were erected for the reception of our powder, which required airing, and for various stores wanting inspection and repair.—They continued their usual supplies, bringing us even fresh water on board in their boats; and understanding that we required some wood for spars, they felled fir-trees, floated them down the river, and towed them along side, singing their usual boat-song, which had a very plaintive and pleasing effect."

"Many of these islanders displayed a spirit of intelligence and genius, which seemed the more extraordinary, considering the confined circle in which they live; such confinement being almost universally productive of narrowness of mind. Our friends here were an exception to the general rule. They all seemed to be gifted with a sort of politeness which had the fairest claim to be termed natural; for there was nothing constrained, nothing stiff or studied in it."

"These islanders are represented as being remarkable for their honesty and adherence to truth, and to this character they appear to be fully entitled. That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen, which induces them to hold all foreigners cheap, and to treat them with contempt, often calling them outlandish lubbers *in their own country*, was, at this island, completely subdued and tamed by the gentle manners and kind behaviour of the most pacific people upon earth. Although completely intermixed and often working together, both on shore and on board, not a single quarrel or complaint took place on either side during the whole of our stay. On the contrary, each succeeding day added to friendship and cordiality."

"On our arrival at Lew-

chew, our cases of sickness though not numerous were severe; and to the kindness of the natives may, in a great measure, be attributed their recovery. They were not only comfortably lodged, but the higher classes of people daily attended, inquiring into their wants, giving additional *reegoe* or eggs, and other delicacies, to those whose cases more particularly required them, and paying a cheering attention to the whole; for theirs was a substantial, not a cold or ostentatious charity.

"A young man whose case had long been hopeless, died here. On that night a coffin was made by our carpenters, whilst the natives dug a grave in the English manner, in a small burying ground under some trees near the landing-place.

"Next morning we were astonished to find a number of the principal inhabitants clad in deep mourning—white robes with black or blue sashes—waiting to attend the funeral. The captain came on shore with the division of the ship's company to which the man belonged, and proceeded to the garden where the body lay. His messmates bore the coffin, covered with the colors; the seamen ranged themselves two and two in the rear of it; next were the midshipmen, then the superior officers; and last of all the captain, as is usual in military ceremonies of this kind. The natives who had been watching attentively this arrangement, and observing the order of precedence to be inverted, without the least hint being given, but with that unassuming modesty and delicacy which characterize them, when the procession began to move, placed themselves in front of the coffin, and in this order marched slowly to the grave. The utmost decency and silence prevailed whilst the funeral service was performing by the chaplain.

"The day after the interment they went to the tomb with their priests and performed the funeral service according to the rites of their own religion. There is not an act of these excellent and interesting people, which the mind has not pleasure in contemplating and recollecting. Not satisfied with having smoothed the path of death, they carried their regards even beyond the grave."

"Crimes are said to be very unfrequent among them, and they seem to go perfectly unarmed; for we observed *no warlike instruments of any description! Not even a bow or an arrow was to be seen!* and when they observed the effect of fowling pieces in the hands of some of the gentlemen, they begged they might not kill the birds, which they were always glad to see flying about their houses; and if we required them to eat, they would send in their stead an additional quantity of fowls on board every day.—An order was immediately issued to desist from this sort of sporting."

"The period of our depar-

ture being now fixed, all our stores were embarked on the evening of the 26th of October. The next morning, as the ships unmoored, the Lewchews, as a mark of respect, arrayed themselves in their best apparel and proceeding to the temple, offered up to their gods a solemn sacrifice, invoking them to protect the Engelees, to avert every danger and restore them in safety to their native land.

"In the manner of this adieu, there was an air of sublimity and benevolence, by far more touching to the heart than the most refined compliment of a more civilized people. It was the genuine benignity of artless nature, and of primitive innocence. Immediately following this solemnity, our particular friends crowded on board to *shake hands*, and say, 'Farewell!' whilst the tears which many of them shed, evinced the sincerity of their attachment. As the ships got under weigh they lingered alongside in their canoes, displaying every sign of affectionate regard.

"We stood out seaward; and the breeze being favorable, this happy island soon sunk from the view; but it will be long remembered by the officers and crew of the Alceste and Lyra; for the kindness and hospitality of its inhabitants have fixed upon every mind a deep and lasting impression of gratitude and esteem."

What is related of this newly discovered people is truly interesting. It affords reason to hope that the character of man and the condition of society may yet be so improved as to change this military world into a paradise of love and peace. The Lewchews are regarded as Pagans, and as living "remote from the civilized world;" but if the account of them be correct, they have far higher claims to be regarded as the disciples of the Messiah, and a truly civilized people, than the majority of the inhabitants of Christendom. The people of Europe and America may look up to the Lewchews for an example worthy of imitation. Indeed, in view of this wonderful and amiable people, the greater part of those who are called Christians may well "blush and hang their heads!"

Here we behold a people who never had been blessed with the gospel, exemplifying those benign and pacific virtues which were recommended and enjoined by the Prince of peace; while the nations which profess to be his followers and to hope for salvation through him, can wade in the blood of their fellow-beings, make a trade of manslaughter, and glory in a military reputation! These Lewchew pagans appear to have no ships of war, no military establishments of any kind, no weapons, either offensive or defensive; but the several nations calling themselves Christians, probably expend annually, even in time of peace, not less than a thousand millions of dollars in support of their various mili-

tary establishments and preparations for war. Now which of these two classes of people would it be rational to suppose had been taught by the Messiah? Which of them exhibits most of his benignant spirit? To which of them will he be most likely to say, "Well done, good and faithful servants?"

When we take into view the pacific character and spirit of the Messiah, and compare it with the warring spirit of his professed followers, will it not appear very probable, that, by some fatal delusion, many who are called Christians have made themselves believe, that "Christ suffered for us," *not* "leaving us an example that we should follow his steps," but making an atonement for military man-slaughter, and for the very purpose of procuring, for those who trust in him for salvation, a license to indulge with impunity the spirit of war, and to trample under foot, both his precepts and his example! Will not the people of Lewchew rise in judgment with such Christians, and condemn them?

Had the Lewchews possessed "that proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen," it is not improbable that there would have been contention and bloodshed between them and the English. But so far from this was the fact, that this spirit on the part of the British seamen was "completely tamed and subdued by the gentle and kind behaviour of the most pacific people on earth." The spirit of benignity and peace on the part of the Lewchews operated as a shield both to themselves and their British brethren. How much then have christian nations been mistaken in supposing that a martial spirit, and warring attitude are the best security against acts of violence and invasion!

The affecting contrast between warring Christians and pacific Pagans should lead to the most serious inquiry how far the language of Paul, Rom. ii. 21—29 may be applicable at the present time; and whether the true spirit of the passage may not be applied in the following manner:

"Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of Christianity, through breaking its precepts dishonourest thou God? For the name of God is blasphemed among the Pagans through you, as it is written. For Christianity verily profiteth, if thou keep its precepts; but if thou be a breaker of its precepts, thy christianity is made un-christianity. Therefore, if a Pagan keep the righteousness of the law of Christ, shall not his paganism be counted for christianity? And shall not paganism which is by nature if it fulfil the christian law,

judge thee, who by the letter and a profession of Christianity dost transgress its commands? For he is not a Christian who is one outwardly, neither is that Christianity which is merely outward in the flesh or in name. But he is a Christian who is one inwardly; and Christianity is that of the heart, in the spirit, and not in the letter—whose praise is not of men but of God."

If this be not a perversion of the spirit of the passage—and we verily believe it is not—have we not more ground to hope for the salvation of kind and peaceful Pagans, than of unmerciful and fighting Christians?

Unmerciful and fighting Christians! What a palpable solecism! Yet how many think it safe to appear of this character at the judgement seat of Christ, depending on his blood to atone for their own cruelty and blood-guiltiness, and for their practical, habitual and persevering disregard both to his precepts and example; and also depending on the imputation or transfer of his righteousness to supply the defect of all personal conformity to his will, and all moral fitness for the kingdom of heaven! How wonderful, how shocking, how fatal the delusion, which has converted a dispensation of Divine love, mercy and peace, into motives for the indulgence of human malignity, revenge and war!

THE FAREWELL.

The sails are set; the anchor weigh'd;
Their course, south-west, the ships pursue—
And friendly signs at parting made,
We bid the land a last adieu!

From crowded boats that grace our wake,
In cap and vest but seldom wore,
Their last FAREWELL the natives take,
And half reluctant seek the shore.

Each cliff's rude height and sea-worn base
Presents a silent gazing throng;
Where e'en regret may find a place
As swift the vessels pass along.

There, too, the stone enclosure stands,
Within whose high extensive walls,
The Pagan native lifts his hands
And on his wooden idol calls.

Yet ye, who boast the Christian name,
Blush at a deed which truth must tell—
Hither they brought the sick and lame,
And bade them in their temples dwell.

From noise and crowded decks remov'd
Th' infirm inhal'd a purer air;
And native kindness daily prov'd,
They bless the hand that led them there.

In yonder grove's encircling shade
Where time will long the truth attest
The last sad rites by strangers paid,
A youthful seaman's ashes rest.

Yet not the sick their thoughts confin'd
Nor yet th' interment of the dead;
The living still they bore in mind,
And gave the ships their daily bread.

Farewell, dear isle!—on you may breath
Of civil discord never blow!
Far from your shores be plague and death,
And far—oh! far—the hostile foe!

To distant climes our course we steer,
Where fashion holds her splendid reign;

Where science, fame and wealth appear,
While lux'ry revels in their train.

Meanwhile, ne'er 'mid your smiling scenes
May pride and fierce ambition spring!
Ne'er may they know what misery means
Which vice and dissipation bring!

Still on your sons may plenty shine,
Still may thy happiness increase,
And friendship long their hearts entwine
With love, with innocence and peace.*

* "The Farewell" was written "by Mr. Gillard, clerk of the Lyra." Mr. M'Leod observes that the lines express not only the sentiments of Mr. Gillard, but "the general sentiments, on leaving the worthy Islanders at Grand Lewchew." We gave but little more than half the number of verses; but these will show that the amiable conduct of the Lewchews had made a strong impression on the minds of their British brethren.

A REMARKABLE INDIAN MINISTER.

In the summer of 1760 a number of religious Indians paid a visit to the Quakers in Philadelphia, on a religious account. They were mostly of the Minnsing tribe, and came from a town called Mahackloosing, or Wyalnsing, on or near the east branch of Susquehannah river, Pennsylvania. Their chief man, whom the rest of the company styled their minister, was named Papunchung, or Papounan; and their interpreter was Job Chillaway, an Indian.

On their arrival they waited on Governor Hamilton, to pay their respects and to deliver their prisoners, whom they had redeemed; having themselves absolutely refused to join with the other Indians in the savage war which raged about that time.

They had a public conference with the Governor in the state-house, in the presence of many citizens; in which Papounan said the design of their visit was principally to the Quakers, on a religious account; that they desired to do justice, to love God and to live in peace—requesting at the same time that none of his company should be permitted to have any spiritous liquors, &c. He refused the presents offered by the Governor, and gave him the reasons; further saying "I think on God who made us; I want to be instructed in his worship and service; I am a great lover of peace, and have never been concerned in war affairs; I have a sincere remembrance of the *old friendship* between the Indians and our forefathers, and shall ever observe it." After mentioning some other things and expressing himself farther on the design of their visit, he said—"Though what he had mentioned on religious affairs might appear trivial to some who thought different from him, yet he was fixed in his mind respecting them; that their young men agreed with him and wanted to love God and to desist from their former

bad course of life;" further declaring—"I am glad I have an opportunity of mentioning these several affairs in the presence of so large an auditory of young and old people; the Great God observes all that passes in our hearts, and hears all that we say one to another."

He then finished with a solemn act of thanksgiving and prayer to God, with great devotion and energy, in the Indian language. The unusualness, force and sound of the Indian language, on such an occasion, with the manifest, sincerity, fervor and concern of the speaker, seemed to strike the whole auditory in an uncommon manner, as well as the Indians themselves—who all the while behaved with a gravity becoming the occasion and appeared to unite heartily with him in his devotion.

They were kindly treated by the Governor, and remained in town several days, visiting and conferring with Friends and attending their religious meetings. They frequently expressed their dislike and abhorrence of war, as arising from a bad spirit, wondering that Christians were such great warriors, rather than lovers and cultivators of peace. They uniformly kept themselves entirely from strong liquor, and observed a sober, orderly and commendable behaviour, often expressing their satisfaction with what they heard from the Friends.

From the account they gave of themselves, they had been of this mind for several years, and, as far as appeared and was understood by those they visited, principally from an immediate sense of divine goodness, manifested in their minds, without any instrumental means, preaching or information from other persons, yet it was but lately that Papounan had been induced to preach among them, in which service he was afterwards joined by two other Indians. They appeared very earnest and sincere in promoting true piety, which they represented to be the effect of an internal operation of the divine influence on the mind, whereby it became changed from a bad to a good state. This they emphatically expressed by the *heart becoming soft, and filled with good.*

The interpreter gave the following account of Papounan's conversion:—"He was formerly a drunken man; but the death of a father bringing sorrow over his mind, he fell into a thoughtful, melancholic state; in which his eyes were turned to behold the earth and consider the things which are thereon. From seeing the folly and wickedness which prevailed, his sorrow increased; and it was given him to believe that there was a great power which created all these things. Upon which his mind was turned from beholding this lower world to look towards Him who had created it; and strong desires were raised in his heart after further knowledge of his Creator. Nevertheless the Almighty

was not yet pleased to be found or known by him. But, his desires increasing, he forsook the town and went into the woods in great bitterness of spirit. He was missed by the other Indians, who feared some casualty might have happened to him; but after searching for him he was not found. At the end of five days it pleased God to appear to him to his comfort, and to give him a sight, not only of his own inward state, but also an acquaintance with the works of nature; so that he apprehended a sense was given him of the virtues, and natures of several herbs, roots, plants and trees, and the different relation they had one to another and he was made sensible that man stood in the nearest relation to God of any part of creation. It was at this time that he was more particularly made sensible of his duty to God. He came home rejoicing, and endeavoured to put in practice what he apprehended was required of him."

These Indians made a second visit to the Quakers in the next following summer, on the same account, and behaved in the same regular and becoming manner as before. They maintained an orderly public worship, in their way, at stated times; at some of which they were visited by several of the Friends. Papounan, their chief preacher, in his discourses principally advised and exhorted them to circumspection and brotherly love in their conduct, that it might be manifest they retained a sense of their Creator's goodness and favour continued to them; and in his public prayers, and addresses to his Maker, he returned thanks for his mercy, in still affording them a sense of his compassion and loving kindness, requesting a continuance and increase thereof, that they might jointly know in the end a place of rest, where love would prevail and have the dominion. When they were not dispersed, as in their hunting season, it appeared they constantly met in this manner in the morning before sunrise, and in the evening after sunset.

The purport of more of Papounan's expressions was—"That it was an affair of much sorrow to him, that men should make so bad use of the breath of life which God had breathed into them, and which ought continually to be improved to his honour and the mutual benefit of mankind. That it was not well to speak of things which related to the Almighty only from the root of the tongue; but in order that such words should be good they must proceed from the good principle in the heart: That he had for many years felt the good spirit in his heart; but, wanting to try and prove it in order to come to some certainty, he remained in an unsettled state till about four years ago; when he received an assurance that this love was good, and that he needed no farther inquiry about it. And being past all doubt that this was the right way, he had endeavoured to

walk steadily therein since that time This spirit was a *spirit of love*; and it was his daily prayer that it might continually abide with him: That when he felt it prevalent in his heart he was so directed as to speak what was right and prevented from saying any wrong thing: That by reason of men not keeping to this love, which their maker hath given them in their hearts, the evil spirit gets possession there, and destroys all that is good in them; and this is the cause why men dislike one another, grow angry with and endeavour to kill one another. But when we follow the leadings of the good spirit, it causes our hearts to be tender, to love one another, to look upon all mankind as one, and so to become as one family." *Proud's Hist. of Pennsylvania*, Vol. II. pages 320—25.

This account of Papounan will we hope be read with interest, and occasion some serious reflections. To such views of piety and duty this remarkable Indian appears to have been brought, prior to any personal acquaintance with the gospel, or with the Friends. Must he not then have been taught by the spirit of God? And were not his views of religion much more consistent with the gospel, than those which are entertained by the greater number of professed Christians?

REV. PROFESSOR MCKEAN.

We were called in our last number to notice the death of the Rev. Dr. McKean, Boylston Professor of Rhetoric and Oratory in Harvard University. This dispensation has added another to the bereavements, numerous and afflicting almost beyond example, with which our churches and literary community have, within the few past years, been visited. We are persuaded we can add nothing to the just and affectionate tributes that have already been offered;* but we are unwilling that the pages of the Christian Disciple should be without some notice of one, who was numbered with our most accomplished scholars and divines, and whose private virtues have embalmed his memory in many hearts.

To every community the death of such an individual as Dr. McKean must be viewed with a powerful interest, for to every community his life might be an important blessing. Having received the honours of Harvard University, he devoted himself to the study of Theology; and evinced the diligence and fidelity of his preparation, by the ability and acceptance of his earliest services. In 1797 he became the Pastor of the church in Mil-

* Eulogy on the Rev. Joseph McKean, delivered before the University, Cambridge, by Professor Hedge; and Funeral Sermon by Rev. Nathaniel L. Frothingham, of Boston; both of which have been published by request.

ton, and continued in that sacred relation for a little more than seven years, when his declining health, combined with circumstances beyond his control, rendered a dissolution of his connexion expedient; and he took an affectionate farewell of the people of his charge. The feelings he exprest on that occasion, mark the tenderness and piety of his soul; and afford an interesting example of pastoral solicitude and forbearance, worthy to be had in remembrance by those, for whom they were uttered.

As a preacher, Dr. McKean was peculiarly, and I believe universally acceptable. There was an energy, and sometimes an originality, of thought and manner, sanctified by an habitual piety, which seldom failed of commanding deep attention. In his addresses to the throne of mercy you might always mark the breathings of a devout and humble soul, deeply impressed with the majesty of God, the Creator, with the dependance of the creature, and earnest in supplication for spiritual gifts. Indeed should I select any one quality, which seemed to constitute the most uniform and pervading temper of his mind, it would be his ardent piety; which there is reason to believe followed him through all the various changes of his pilgrimage, sustained him under the sorrows to which, either from bodily infirmity, or from other still more afflicting sources, he was subjected, and was undoubtedly the ground of that cheerful and profound submission, with which at length in a foreign land, and separated from the dearest friends of his heart, he yielded to the summons of death.

As a scholar, Dr. McKean is entitled to our notice; for his intellectual and scientific attainments gave him an honourable place in our literary circle. He possessed in a high degree the attributes of genius; and this was connected with a characteristic ardour, which gave animation to his studies, and enabled him to collect very various and copious stores of knowledge. While engaged in the active exercise of the ministry he found time to indulge his taste for the abstruser sciences; and afterwards when in the highly honourable station, to which he was called in the University, other studies became his more immediate province, his proficiency kept pace with the ardour of his mind, and his desire of usefulness. In the discharge of this, as of all his other duties, he appeared to act under a deep sense of his responsibility to God, who had lent him all, that he possessed, and with a most benevolent zeal for the benefit of his fellow-creatures. Among his acquisitions should be mentioned his remarkably minute and extensive acquaintance with the civil and ecclesiastical history of this country. His love of this pursuit amounted indeed almost to a passion; for he felt an enthusiastic admiration of the feelings, habits and character of the Fathers of New-England; and few a-

among us entered with more filial reverence into their spirit.

No better evidence can be adduced of the literary and professional reputation of Dr. McKean than the number of honourable stations to which, at different periods, he was invited; and which, if accepted, he never failed conscientiously to discharge. He was ever scrupulously exact in fulfilling his appointed share of duty, from a principle, that no man was entitled to the honour, who would not submit to the labours of a trust; and where an object appeared to him sufficiently important, he was willing to give, not his name only and occasional attendance, but a degree of industry and even of *mechanical effort*, which minds like his are seldom patient enough to bestow. Indeed, punctuality, exact adherence to a plan prescribed, and perseverance in the accomplishment of what was commenced, were among his peculiar traits. They are qualities which seldom obtain their just estimation, but to which we are greatly indebted for the success of our best institutions; and they were the more remarkable in him from the characteristic enthusiasm with which they were combined.

From this view of his character, it must be evident that we have lost in him a valuable citizen; one of those, who by their energy and zeal, give health and vigour to society, one who had the public welfare much at heart, and was ready to contribute to it his best services and prayers. We should be unjust also to his many virtues, should we not remember the ardent benevolence and disinterestedness of his character, his generous hospitality, and his constant readiness, even beyond the extent of his ability, to every act of christian kindness. If there are any without the circle of his domestic relations, or of his most familiar friends, who were ever surprised by apparent inequalities of feeling, which they were unable to explain, let it be remembered—because christian candor suggests it—that it is seldom given to minds, ardent as was his, to maintain that equable tenor, which is the natural element of the phlegmatic; that it is one of the hardest offices of religion—though, who will deny that it should be its unwearied effort—to regulate the emotions of a peculiarly delicate, and susceptible heart; and that the strength or impetuosity of feeling, which might have been lamented by none so much as himself, was perhaps in this world of imperfection, where even the purest christians find it so difficult to preserve the exact balance of their virtues, inseparable in him from that ardour, which gave spirituality and life to his devotion, and in some remarkable instances, such fondness and enthusiasm to his friendship.

Those who were conversant with Dr. McKean, will not fail to remember his various colloquial powers, which combined with his affectionate

and social spirit, gave a charm to his familiar intercourse. He could readily impart of the stores, which his reading or observation had collected, and sometimes in the freedom of conversation, surprised his most intimate friends by an eloquence, which he probably never exceeded in his most elaborate compositions.

It is unnecessary to attempt any delineation here of his domestic virtues; though upon this part of his character there could be no danger of falling into exaggerated praise His friends know for themselves; and it is not permitted to intrude into the sanctuary of private grief—how tender, how faithful and exemplary he was in all the relations, by which God had united them; what an husband and parent, son, and brother and friend death has separated from them. It is enough, that God's pitying eye is upon them, and that the hand, that has chastened, is mighty to sustain.

How frequent, how mournful have of late been the ravages of death! not individuals and families alone, but our whole community has been called to tears. For behold the faithful fail from among us, and the Lord of Hosts hath taken away from Jerusalem the stay and the staff. But we are always ready to attach more than becomes us to the services of a fellow-mortal.—We rely on wisdom, that being human, must err—on virtue, that can be made perfect only in Heaven; and God, the sovereign disposer, not seldom withdraws from us the frail objects of our dependence to teach us his own sufficiency. He instructs us, that He is in no need of the services of even the best or wisest of his creatures; that all they possess is from Him, and that with all the powers, that distinguish them, they do not breathe a wish, or utter a prayer, or execute a design, but in dependence on Him. He will accomplish his grand purposes, as well in the moral as in the natural world without them. At the same time we rejoice in the fair hopes and promises of the Gospel; we believe that though withdrawn from us, they are welcomed to a purer and nobler sphere. We miss them in the places, they have filled and adorned on earth, in the scenes consecrated by their labours and friendship; but their immortal spirits with all their graces have ascended to God, and are cherished with a Father's love in the regions of perfect knowledge and virtue.

ADDRESS TO WARRIORS.

"Tell us, ye troublers of mankind,
Who glory in your trade,
And through the carnage cover'd field
In fancied greatness wade;
Have you not felt at times remorse
Attendant on your ruthless course?

"Love and grow wiser; learn in time
That war in deed is guilt;
That God approves not him by whom
A brother's blood is spilt,
But inquisition strict will make
Of those who thus his office take."

INTELLIGENCE.

LITERATURE OF HAYTI.

THE following passages are from a Letter written by Baron de Vastey, one of the black nobility of Hayti—an abstract of which has been given in a late English paper. To show that the blacks are not naturally inferior to the whites the author gives examples of the former barbarity of the Europeans :—

"Every body knows (says our author) that the Greeks so celebrated for the polish of their taste, were in a state of the grossest ignorance and barbarity, living like the beasts, upon herbs and acorns, till civilized by colonies from Egypt; while the rest of Europe was yet unknown, and its inhabitants were certainly as barbarous, as ignorant, and as brutal as those of Benin, Zanguebar, and of Monomotopa can possibly be at the present day.

"At a later period the Gauls, like other Europeans, were still idolaters, plunged in the deepest abyss of ignorance, following barbarous and superstitious customs; yet the world was now nearly 4000 years old, and the people of Europe had not been able to acquire a single spark of knowledge; in vain did a narrow border of civilization skirt its southern shores, the light was unable to penetrate the dark forests of Gaul, and the stupidity of the boorish inhabitants. The Ethiopians, Egyptians, Carthagenians, Greeks and Romans filled the world with the fame of their wisdom, their laws, and their government; while the Gauls lay yet buried in pristine ignorance. Immense forests, lofty mountains, the interruption of lakes and rivers, the rigor of cold climates, and the barbarity of people, impeded the introduction of learning into the north of Europe, while different causes yet of a singular nature, prevented the civilization of Southern Africa.

"Among the Gauls, the most solemn of all the Druidical ceremonies, was the gathering the misletoe of the oak. I will now relate some of the principal maxims of the druids on this subject, as preserved by tradition, never having been committed to writing :—

'The misletoe should be gathered with great solemnity, and always if possible on the tenth day of the moon; a golden sickle should be kept for cutting it.'

'On extraordinary occasions it is proper to sacrifice a man. Future events may be predicted from the falling of the body, the flowing of the blood, or the opening of the wound.'

'Prisoners of war are either to be sacrificed upon the altars, or inclosed in wicker baskets, to be burned in honour of the gods.'

'All fathers of families are kings in their own houses possessing power of life and death over their wives, children and slaves.'

"Such were the horrid maxims of the Gallic priests; they offered human sacrifices to Esus and Teotates; they slew and burned their prisoners of war in wicker baskets. Fathers of families possessed the dreadful power of life and death over their wives, their children, and their slaves. This degradation, into which the Gauls were sunk, is attested by Caesar, by Tacitus, and by Lucan. It was under the reign of Claudius, in the 50th year of Christ, that these horrible customs were first abolished; nor was it till christianity had completely triumphed over Gaulish superstition, that the order of Druids became extinct.

"When a man was to be sacrificed, he was laid upon a large stone, where he was either smothered or crushed to death; sometimes, they were bled, and the impetuosity of the stream was one of the most important omens. The body was next opened to consult the entrails, and to read in the heart the will of the gods, and the good or evil fortune impending. The sad remains were then either burned, or hung up in the sacred wood near the temple; blood was sprinkled partly over people and partly over the sacred wood; and the ceremony closed with washing the

images of the gods, the altars, the benches, and the walls of the temple within and without."

He then alludes to the progress already made by the blacks of Hayti, in an eloquent appeal:

"Hail, to thee, happy land! land of my choice! Hail to thee, Hayti, my country! Sole asylum of liberty, where the black man can lift his head to behold and participate in the bounties dispensed by the universal Father of Man.

"We appeal to the testimony of strangers who frequent our ports, and visit the interior, to decide whether we are not organized upon the model of the most civilized nations of Europe? Have we not a firm monarchical government, constitutional charter, law and regulations? Is not justice impartially administered? Are not our troops numerous and orderly; are they not in point of discipline equal to the first in the world? Have we not built impregnable citadels, constituted according to the strictest rules of art, in inaccessible places, where the greatest obstacles were to be surmounted, in completing works worthy of the Romans? Have we not erected palaces and public edifices, which are at once the glory of our country and the admiration of strangers? Have we not manufactures of saltpetre and gunpowder? Is not the mass of our population devoted to agriculture and commerce? Are not our sailors able to cross the vast extent of ocean, and do they not navigate with ease the largest ships along our coasts?

"We write, we print; while yet in infancy our nation can already boast her writers and her poets, who have defended her cause, and celebrated her glory. There will not indeed be found amongst them the pen of a Voltaire, a Rousseau, or a De Lille; but then we have not, like their nation, been civilized upwards of a thousand years. Have we not, then, every reason not to despair? We have also made essays in the fine arts, and are convinced that proper masters are alone wanting to enable us shortly to produce our Lepoussins, our Lignarus, our Rameaux, and our Gretrys. In a word, experience has demonstrated to the world, by the astonishing progress we have made in learning and in civilization, that the capacity of blacks and whites for the acquiring the arts and sciences is equal. Read the history of man; never was a similar prodigy seen in this world. Let the enemies of the blacks show a single instance of a people situated as we found ourselves, who have achieved greater things, and this in less than the quarter of a century. Not only have the Haytians acquired along with their immortal rights, the admiration of the universe and of posterity; but they have acquired still stronger claim to glory, by raising themselves from ignorance and slavery to the height of splendor and prosperity, which they have already attained."

EXTRACTS FROM MR. SIMEON'S SPEECH.

[*The following extracts are from the substance of a speech, delivered at Norwich, Sept.* 26, 1817, *at the formation of a Norfolk and Norwich auxiliary society, in aid of the London Society for promoting Christianity among the Jews, by the Rev. Charles Simeon, M. A. Fellow of King's college Cambridge.*]

Mr. Chairman.

In rising to propose to you and to this assembly to form yourselves into a Society, *auxiliary* to that which is called, *The London Society for promoting Christianity among the Jews*, I would begin with noticing this melancholy fact, that the Jews, though the most interesting of all people, and, under God, the greatest benefactors of the human race, have been long treated by us with neglect and contempt beyond any other people under heaven.

We are happy, however, to find that the Christian world are beginning to awake out of their slumber, and to lay to heart the case of that unhappy people. Indeed, I must say, to the honour of our country, that the exertions made in behalf of the Jewish cause have been extremely liberal: for no sooner was an appeal made to them, than great subscriptions were raised, and a disposition

was shewn to carry into effect any well-concerted measures for their relief.

If it be said, that it is unreasonable to expect, that those who dissent from the Church of England should exert themselves to promote its interests; we do not ask them to promote its interests. What we want, and what we are labouring to accomplish, is, the conversion of the Jews to the faith of Christ; and *that*, not in England only, but all the world over. For this end we have provided with great labour, and at great expense, a Translation of the New Testament into pure biblical Hebrew: and we are wishing to circulate it through every country under heaven. It is well known that the Jews will not read the New Testament in the vernacular languages of the countries where they live; (the experience of many hundred years has fully evinced this;) but if it be written in the Hebrew language, that language which they so highly venerate, they will read it.

But there is another part of our plan which must also be approved of by Christians of every persuasion, I mean the education of Jewish Children. We all know how neglected the Jewish children are by their own parents: and it is a joy to us to see what zeal has been of late exercised by the Christian world, in the education of the children of the lower classes throughout the land. In all Missionary plans too, we see how prominent a part the education of children bears in all efforts for the conversion of the Heathen. And this is one great object also with the London Jews' Society; an object from whence we hope that great benefit will arise, not to the children only, but to the parents also. Have none of you ever heard what benefits have accrued to parents from the attendance of children at Sunday Schools? or can you be insensible of the influence which these children may obtain over their parents, and other members of their own nation, when they themselves shall be instructed in divine truth, and be enabled to impart the knowledge they have received? We call you then, of whatever denomination you be, to aid us in this part of our plan. We want to build commodious School-houses near to the Chapel, where they may be instructed with greater convenience, and without that great annual expense which is entailed upon us by the rent of houses for that purpose. The liberality of the public will be well bestowed for this object also; and a separate fund will be alloted to it.

It is thought by some to be a *vain attempt*. But why should it be any more vain for us to seek the conversion of the Jews, than it was for them to seek the conversion of the Gentiles? Were not the idolaters of former days as far from God as they? Were not the people of this land, for instance, in as hopeless a state as the Jews at this day can be? Yet behold what God has wrought in this country; and shall we despair of *them?* But God has told us, that the work of converting them is much more within the limits of rational expectation than that which has already been wrought in *us*: "If thou (says he) wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, *how much more* shall these which be the natural branches, be grafted into their own olive-tree!"

It is a mistake to imagine that God will convert the Jews without means, for in that place where God most strongly declares that he will restore them to life, Ezek. xxxvii. 1—6. he commands the prophet to prophesy unto them: and never till he prophesied did the dry bones begin to move; but on his prophesying as he was commanded, they arose a great army. This shews us in what way alone we are authorized to expect the work of their conversion to be accomplished.

But, say others, *the time is not come*. But who, I would ask, is authorized to affirm this? Who has been the Lord's counsellor, so as to be perfectly acquainted with the times and the seasons which he has reserved in his own power? Supposing that God were to tell us, as he did David, that the time for erecting his temple among them was not yet come, would

he not at least commend us for having it in our hearts to build his temple? and should we not, like that pious monarch, labour to provide materials for it? He spent not less than eighteen millions of money in, preparing for the temple, though he knew he was not to build it: and surely all the efforts that we can use should be put forth to prepare the way of the Lord among them; and we should account it an honour to sow, though we knew that we were sowing for others only, and that others were to enter into our labours.

In confirmation of the former objection, it is further said by some, that *we have expended much, and done little.* That our success has not yet awhile been great, I readily admit: but in truth it is not till the present hour that the fittest means have been used, for effecting the conversion of the Jews: for in comparison of the translating the New Testament into Hebrew all other means are of little worth.

But, after all, it is not fair to say that little has been done. If there had been but one truly and savingly converted, it ought not to be called little; since one soul is of more value than the whole world. But is it little to have accomplished the translation of the New Testament into pure biblical Hebrew? No man would say so, who knew what efforts have been necessary to effect it. It is, in truth, a great national work, an honour to our country: and it has laid the foundation of all that we hope hereafter to behold in the conversion of thousands and myriads by means of it. At this very hour it is producing a spirit of inquiry among the Jews upon the continent to a great extent: and we trust that the new edition of it which we are about to issue from the press, will give a very effectual answer to this objection.

A fourth objection is, that *there is work enough for us to do among the Gentiles.* There is; and I rejoice that God has stirred up the hearts of his people to consider their case, and to send to them the light of his truth: and so far am I from grudging the exertions of Christians for the Gentiles, that I pray God they may be increased an hundred fold. But still we must not on that account neglect the Jews: for the Jews have, in reality, a prior claim. God has expressly said, that his salvation is sent *to the Jew first*, and *next to the Gentile*; and those who were first commissioned to preach it, were to preach it *beginning at Jerusalem.* The Jews have a claim upon us, which none of the Gentiles have. Who were they who composed and delivered to us the lively oracles? Jews. Who was the Saviour of the world himself? A Jew. Who were they who first sought the salvation of the Gentile world, and even laid down their lives for us? Jews. Say then whether the Jews have not a claim on *us*? But see what St. Paul has said in Rom. xi. 30, 31. "As ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed; that through your mercy they also may obtain mercy." The meaning of this passage is briefly this: "God made the Jews the depositories of his word for us; and he now makes us the depositories of his word for them. We came to the enjoyment of this blessing through their unbelief: but they are to be restored to the enjoyment of it through the mercy vouchsafed to us:" and God expects that we should improve our mercies for their good, *This therefore is our bounden duty*: and if we neglect to do it, we do not answer the end for which our present mercies were vouchsafed unto us. Now what would any of you, who, if ye have committed a sum of money to his steward to lay out for the benefit of some distressed Jews, say to him, if he withheld it all from the Jews, and spent it on himself? Would you commend him as a just steward? Would you not rather regard him as a thief and a robber? What then will God think of you, if, when he has committed the blessing of salvation to you for the benefit of the Jews, you withhold it from them, and leave them to perish for the want of it? Truly, it is no good account that you will give of yourselves to him. I do not mean to say that you can with

innocence withhold the light from any: for you are not to put your light under a bushel, but to set it on a candlestick, that it may give light to all who are within the sphere of its influence: but this I must again say, that your *first* obligations are to the Jews, to make them partakers of the richness of their own olive, from which, for your sakes, they have been broken off.

I will notice only one more objection, and that is, that because we have reduced our expenditure to our income, *our income is equal to our necessities.* But this is far enough from being true. We have retrenched in every thing to the utmost of our power: and we hope in one or two things to be able to effect a yet further retrenchment; but I beg leave to assure you, and the public at large, that there are many great and important objects which we are compelled to decline for want of funds to meet them. You have just heard from the Secretary the urgent and pressing entreaties of that great and good man, Leander Van Ess, (so justly called upon the Continent, Luther the second,) to take under our care two pious Jews, who are desirous of embracing Christianity, and of devoting themselves to the study of it in order to qualify themselves for future usefulness in disseminating its blessed truths. And you have heard the answer of the Committee just sent to this great and good man, that "though we wish them well, our funds do not admit of our rendering them any assistance." What a heart-rending thing is this; that to entreaties in behalf of persons *so recommended*, we should be constrained to return *such an answer*, because we dare not to run ourselves in debt, or to contract obligations which we are not able to fulfil! And I am expecting that many, many such applications will soon be made to us from the Continent, where our name begins to be known, and where some of our friends, together with a converted Jew, are now gone (but not at the Society's expense,) to enquire into the state of the Jews, and to circulate the Hebrew Testament among them. I beg leave to assure you also, that there are other most important measures which we conceive would be of the greatest utility, if we could carry them into execution; but we must suspend them till your liberality shall enable us to proceed with them. That time I trust is now speedily arriving; and I hope that what you shall do in this opulent city, will be a pattern for Christians in every part of the empire.

I feel persuaded that the members of the Church of England will shew themselves not unworthy of the cause they have undertaken, and that they will now arise as one man to redeem the pledge given in their behalf, and never desist from their labours till they shall see Jerusalem a praise in the earth.

Letter from Mr. Morrison to the Rev. Henry Colman.

Canton, China, Nov. 13, 1817.

SIR—I this evening saw a gentleman with whom you are acquainted, and who desired from me some account of this mission to communicate to you. You are perhaps aware that the primary object of this mission was the acquisition of the language, in order to translate the Scriptures into it. This object has been, during the last ten years, steadily adhered to. In 1818 we hope to finish the whole scriptures. When that is done we shall have more leisure to teach and to preach. But in China there is no opening. Every attempt must be made in secret. It is amongst the islands chiefly that those efforts must be tried.

Mr. and Mrs. Milne of Malacca, with their family are here for their health—Mr. Milne is very poorly. The station at Malacca is, I trust, doing well. The monthly Tract in Chinese is calculated to impress favourably the minds of the natives. After all it is not, as you well know, in the power of man to change the heart. We use the means—sow the seed—but it is the blessing of Heaven alone that can give the increase.

China does not appear in a very settled state. Many predict a change; but I do not calculate on such occurrences. My hope is in God our Saviour. He can quicken the dead;

convert infidels; turn the nations to himself. Knowing this we go onward.

Excuse the brevity of this and believe me, for the sake of our Lord—Yours sincerely.

R. MORRISON.

Rev. Mr. COLMAN.

Extracts from the Indo-Chinese Gleaner, No. II. Aug. 1817.

SOUTH SEA ISLANDS.

By accounts lately received from our brethren in Eimeo, the affairs of the Mission seem to be prospering greatly—362 persons had requested to have their names registered as candidates for christianity—and their schools contained 660 scholars. An attempt had been made by the idolatrous chiefs, to exterminate all who had renounced Heathenism, by a general massacre, (on the night of the 7th July) but their purposes were mercifully disappointed. The Rev. Mr. Marsden, senior chaplain of New South Wales, bears testimony to the patience, perseverance, and constancy of the Missionaries, feeling confident of their final success. Nine additional Missionaries have embarked for Eimeo, acquainted with several mechanical employments;—and the Directors of the Missionary Society have it in agitation, to introduce the sugar-cane, cotton, and hemp into the islands, for the purpose of promoting the civilization, and exciting the commercial spirit of the natives.

MADRAS.

The Rev. John Gordon, from Vizagapatam, was at Madras, in May last, revising the Gentoo Translation of the Gospels, and intending, if possible, to print them there.

In the schools, at Madras, there were about 250 native, and 150 Portuguese and Country-born children, under the care of our brethren. The Rev. Messrs. Knill and Mead were labouring hard at the Tamul.

At Roya-Pettah, the Rev. Mr. Render has, under his charge, 160 children.

BELLARY.

For the sake of those into whose hands—"The Missionary Circular," published at Madras, may not come, the following short abstract, of the very important objects carrying on at Bellary, is given.—The Rev. Messrs. Hands and Reeve, together with a very promising young man, a Mr. Taylor, preparing for Missionary labours, had under their charge six Schools:—

		Num. of Child.
1	A boarding school,	24
2	A school in the Fort,	31
3	Native school for Canara and Gentoo children,	59
4	An English school for Native children,	26
5	Another Native school,	55
6	Four other Native schools in the villages, near to Bellary,	150
		336

The Brethren have received considerable assistance from the Ladies and Gentlemen of that Settlement, as well as of Madras, for the support of these schools.

TRANSLATION OF THE SCRIPTURES.

Mr. Hands had completed the translation of the four Gospels, the Epistle to the Ephesians, the three Epistles of John, and several detached parts of other books of the Scriptures.

ENGLISH CHAPLAINS.

With peculiar pleasure we learn, by letters from the west side of India, the laudable exertions of several of the Chaplains of the Church of England, to promote Christian knowledge.

At SURAT, the Rev. Mr. Carr, besides the usual duties of the Sabbath, keeps a school expressly for the children of European soldiers,—a class, which very much requires the attention of all, whose object it is to instruct those that already profess christianity.

At BOMBAY, the Rev. Mr. Davis, has commenced a course of lectures, on our Lord's sermon on the mount; and has opened his own house for preaching, on the Thursday evenings. Those who attend have manifested a commendable spirit, in liberally contributing the sum of 1,500 Rupees,

for lighting up the place of worship, and other necessary expenses.

ROMAN CATHOLIC ZEAL.

It is rather remarkable, that among the many opulent christians in India, and in England, so very few have aspired to the honour of supporting a Mission at their own individual expense.

A rich Roman Catholic gentleman at Madras, has, it is said, sent to Goa, for six PRIESTS, to come and teach the Roman Catholic religion to the natives. He intends to support these Priests himself. This is an example highly worthy of being imitated by opulent Protestants in India.

BRITISH OFFICERS IN INDIA.

The daily increase of pious Officers in the army in India, and the truly laudable manner in which some of them employ their influence and talents, are things calculated to afford pleasure of the most refined nature to the lovers of truth. In the army, the cold sneer of infidelity, is now seldom met with; and not a few in it are the warm and judicious friends of the Gospel. Many of them being persons of liberal education, and well acquainted with the languages of India, are capable of rendering great service to the cause of christianity. By letters from various quarters, it appears that some engage in translating parts of the Holy Scriptures—others in correcting and revising former Versions. Some assist in superintending the education of native children—others liberally contribute to their support. Some illustrate the history and customs of the countries around them by their writings, and thus furnish a collateral auxiliary to the spread of divine knowledge;—others encourage the instruction of the children of European soldiers. Some take the lead in Bible Associations;—others have several schools, taught under their own personal inspection, and supported solely by themselves and their families; there is one instance in which three schools, containing 300 children, are superintended by an English Officer!—We cannot but observe, with delight, the pious LADIES also, the wives of these officers, employing their talents in writing useful tracts and books for children,—engaging in the superintendance of native schools and schools of industry,—as well as in visiting the cottages of the poor, administering to their bodily wants, and endeavouring to conduct them to the knowledge of JESUS CHRIST.

To persons who are anxiously observing the progress of christianity in India, these are circumstances of no ordinary interest; and the Minister or Missionary, who has such useful co-adjutors planted around him, in the scene of his labours, may truly say—"The lines are fallen to me in pleasant places!"

RECENT ANNUAL MEETINGS.

The Massachusetts Congregational Charitable Society held its annual meeting, on Monday, 25th May, at 11 o'clock, A. M. at the Vestry of the First Church, Chauncy-Place.

Officers rechosen, with the exception of Levi Hedge, Esq. Secretary, in the room of the Rev. Dr. McKean, deceased.

Hon. Peter C. Brooks was elected a member of the Society in the place of the Hon. Judge Wendell, and the Rev. John Pierce instead of Rev. Dr. McKean.

Tuesday 26th May, at 3 o'clock in the afternoon, *the Society for promoting Christian knowledge, piety and charity* held its eleventh annual meeting at Chauncy-Place. The Rev. Jacob Flint, of Cohasset, delivered a discourse on *Moral Freedom*, from Isaiah lxi. 1. "The spirit of the Lord God is upon me," &c. A collection was then taken. Officers chosen for the present year:—Rev. W. E. Channing, Rev. Dr. Bancroft, Rev. Joseph Allen, Rev. N. L. Frothingham, Rev. J. Tuckerman, Dea. Samuel May, Rev. John White, Rev. Dr. Harris, *Trustees*—Mr. Elisha Clap, *Treasurer*.

In the evening, the nineteenth anniversary discourse was delivered before the *Massachusetts Missionary Society* by the Rev. Ebenezer Porter, D. D. Bartlet Professor of Sacred

Rhetoric at Andover, from Psalm cxxxii. 5, 6. "If I forget thee, O Jerusalem," &c. There was then a contribution in aid of the funds of the Society.

On Wednesday morning, at 9 o' clock, the Rev. David Kellogg of Framingham delivered the annual discourse before the *Society for promoting christian knowledge*, in Park-street Church, from Gal. iv. 19. After which a collection was made in aid of the Institution.

At one o'clock, the Rev. Zephaniah S. Moore, D. D. President of Williams College, delivered the *Election Sermon*, in the Old South Church, from Mark ii. 27. "The Sabbath was made for man," &c.

In the afternoon, and the next morning the *Massachusetts Convention of Congregational Ministers*, held its anniversary meeting. Twenty-five widows were recommended to the Convention by the Reporting Committee, as objects of charity.

On Thursday, at eleven o'clock, the Rev. Henry Ware, D. D. Hollis Professor of Divinity at Harvard University, delivered the Convention Sermon from John xx. 31. "These things are written, that ye might believe," &c. at the Church in Brattle-street. There was then a collection of $493 06 for the relief of destitute widows of Congregational ministers.

The preacher, for the next year, is the Rev. Abiel Holmes, D. D. of Cambridge. In case of failure, the Rev. Aaron Bancroft of Worcester is chosen his substitute. The Rev. Francis Parkman of Boston, was chosen Treasurer, and the Rev. John Pierce of Brookline, Scribe.

On Friday, 29th May, the *Massachusetts Society for the suppression of Intemperance* held its fifth annual meeting in Chauncy-Place. The Rev. William Ellery Channing delivered a discourse from Luke xxi. 34. "Take heed to yourselves, lest, at any time, your hearts be overcharged with surfeiting and drunkenness;" &c. Officers—Hon. Nathan Dane, President—Rev. Dr. Porter, Hon. Artemas Ward, Hon. Samuel Haven, Vice Presidents—William Thurston, Esq. Recording Secretary—Mr. Elisha Clap, Cor. Secretary—Francis J. Oliver, Treasurer.

On Monday, 1st June, the *Ancient and Honourable Artillery Company* held their 179th Anniversary for the choice of Officers.

The Rev. Henry Colman, of Hingham, preached the discourse from Psalm cxxxvii. 5, 6. "If I forget thee, O Jerusalem, let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

CANDIDATES FOR THE MINISTRY.

Mr. Thomas Tracy,	Cambridge.
Samuel Gilman,	do.
John Allyn,	do.
John A. Shaw,	do.
P. Osgood,	do.
Alvan Lamson,	do.
F. W. P. Greenwood,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall	Concord.

OBITUARY.

Died—In Cambridge, Caleb Gannet, Esq. aged 73.

In Boston, Samuel Salisbury, Esq. aged 78.

In Portsmouth, Col. Wm. Brewster, aged 77.

In Worcester, W. C. White, Esq. aged 41.

In Frankfort, Ken. Col. C. Greenup, aged 69.

At Roxury, Mrs. Abigail Williams, relict of the late Dr. Thomas Williams, aged 80.

In Weare, N. H. Mr. Thomas Folansbee, aged 82.

In Richmond county, N. C. Thomas Hitchcock, aged 125. He left a numerous family of children, one aged 93, another 16.

ERRATA IN MAY NUMBER.

Page 154, line 22 for "less answerable" read *less censurable.*

Page 159, line 34 for "always" read *almost.*

THE

CHRISTIAN DISCIPLE.

No. 7. JULY, 1818. Vol. VI.

DR. DAVID RITTENHOUSE.

THE Philosopher whose name is now before us arose to great eminence and usefulness without the advantages of a college education. A sketch therefore of his life and character may be adapted to encourage others, who like him are denied those advantages. It may stimulate them to the best improvement of their mental faculties and of such means as a gracious providence shall place within their reach. It may also serve as a seasonable reproof to those who have possessed great advantages, but through indolence or dissipation have failed to rise above the common level of unlearned men, and who sink to insignificance when compared with a Rittenhouse.

For the facts relating to Mr. Rittenhouse we are indebted to Dr. Benjamin Rush; and as the Doctor was a good writer we shall not scruple to make a free use of his language in the present article. At the request of the American Philosophical Society, of which Mr. Rittenhouse had been for several years the President, Dr. Rush delivered a Eulogium on the 17th of December, 1796. This Eulogium is the principal source of our information respecting this American philosopher.

Dr. Rittenhouse was born in Germantown in Pennsylvania on the 8th of April, 1732. His ancestors migrated from Holland near the beginning of the last century. The early part of his life was spent in agricultural employments. But the plough, the fences, and even the stones of the field in which he worked, were frequently marked with figures which denoted the bias of his mind and talent for mathematical studies. On finding that the delicacy of his constitution unfitted him for the labors of husbandry, his parents consented to his learning the trade of a clock and mathematical instrument maker.— In acquiring the knowledge of these arts he was his own instructer; and they afforded him great delight, as they favored his disposition for philosophical inquiries.

During his residence with his father in the country, this extraordinary youth made himself master of Sir Isaac Newton's Principia. There also he became acquainted with the science of fluxions, and believed himself to be the author; nor did he know till several years afterwards, that

a contest had been carried on between Sir Isaac Newton and Leibnitz for the honour of that discovery. "What a mind was here! Without literary friends or society, and with but two or three books, before he reached his 24th year, he became the rival of the two greatest mathematicians in Europe!"

In this retired situation, and while he pursued his trade, he planned and executed an orrery, in which he represented the revolutions of the heavenly bodies in a manner more extensive and complete than had been done by any former astronomer. His character now became more known and admired, and he was urged to remove to Philadelphia, to enlarge his opportunities for improvement and usefulness.—He complied in 1770; but still continued his trade for several years. About the time of his removing to Philadelphia, he became a member of the American Philosophical Society.

As a member of this Society he was very active and useful. In 1775 he was appointed to deliver the annual oration before the Society. The subject of it was the history of astronomy. "It was delivered in a feeble voice and without any of the advantages of oratory; but it commanded the most profound attention, and was followed by universal admiration and applause from a crowded and respectable audience."

Besides this oration Dr. Rush has given a list of sixteen publications of Mr. Rittenhouse, contained in the volumes of the Society's Transactions, which had then been published; and four other communications which were then in the press. After giving this list the Dr. observes, "Talents so splendid, and knowledge so practical in mathematics are like pieces of precious metals. They become public property by universal consent. The state of Pennsylvania was not insensible of the wealth she possessed in the mind of Rittenhouse. She claimed him as her own, and employed him in business of the most important nature."

In 1791 he was chosen successor to Dr. Franklin as President of the American Philosophical Society. In this elevated situation he commanded esteem by the modesty, propriety and dignity of his deportment. But his talents and knowledge were not limited to mathematical or material objects; his mind was a repository of the knowledge of all ages and countries. Inventions and improvements in every art and science were frequently submitted to his examination, and were afterwards patronized by the public according as they were approved by him. His name became known and respected in foreign countries as well as in America.

"The degree of Master of Arts was conferred on him by the College in Philadelphia in 1768—the same by the College of William and Mary in Virginia in 1784. In 1789 he

received the degree of Doctor of Laws from the College in New-Jersey. He was elected a member of the American Academy of Arts and Sciences at Boston in 1782. And of the Royal Society in London in 1795."

Such was the literary fame which was acquired by Mr. Rittenhouse without the aid of a liberal education. As a philosopher he was perhaps second to no man which America had produced.

But what was the moral character of this philosopher? Was he a profane infidel? a scorner of religion, a misanthropist or a libertine? No—but the reverse of all these. In speaking of his virtues Dr. Rush observes—"Here, I am less at a loss to know what to say, than what to leave unsaid. We have hitherto beheld him as a philosopher, soaring like the eagle, until our eyes have been dazzled by his near approaches to the sun. We shall now contemplate him at a less distance, and behold him in the familiar character of a man, fulfilling his various duties to their utmost extent.—Come, and learn by his example to be good as well as great. His virtues furnish the most shining models for imitation. As the source of these virtues, whether of a public or private nature, I shall first mention his exalted sense of moral obligation, founded upon the revelation of the perfections of the supreme being. This appears from many passages in his orations, and in his private letters to his friends."

The Eulogium contains several extracts from his oration before the Society, which are adapted to give at once a favourable idea of his piety, his benevolence, and of his talents as a writer. Speaking of the study of astronomy, Dr. Rittenhouse says—"The direct tendency of this science is to dilate the heart with universal benevolence, and to enlarge its views. It flatters no princely vice, nor national depravity. It encourages not the libertine by relaxing any of the precepts of morality, nor does it attempt to undermine the foundations of religion. It denies none of those attributes which the wisest and best of mankind have in all ages ascribed to the Deity. Nor does it degrade the human mind from that dignity which is ever necessary to make it contemplate itself with complacency."

"I must confess that I am not one of those sanguine spirits who seem to think that when the withered hand of death has drawn up the curtain of eternity, all distance between the creature and the Creator, and between finite and infinite, will be annihilated. Every enlargement of our faculties—every new happiness conferred upon us, every step we advance towards the Divinity, will probably render us more and more sensible of his inexhaustible stores of communicable bliss, and of his inaccessible perfections."

In a letter to a friend he said—"Give me leave to men-

tion two or three proofs of infinite goodness in the work of creation. The first is, possessing goodness in ourselves. Now it is inconsistent with all just reasoning to suppose, that there is any thing good, lovely, or praiseworthy in us, which is not possessed in an infinitely higher degree by that Being who first called us into existence. In the next place I reckon the exquisite and innocent delight that many things around us are calculated to afford us. In this light the beauty and fragrance of a single rose is a better argument for divine goodness than a luxuriant field of wheat. For if we can suppose that we were created by a malevolent Being, with design to torment us for his amusement, he must have furnished us with the means of subsistence, and either have made our condition tolerable, or not have left the means of quitting it at pleasure in our own power. Such being my opinion, you will not wonder at my fondness for what Mr. Addison calls 'the pleasures of the imagination.' They are all to me so many demonstrations of infinite goodness."

The following extract is from his Oration :—

"How far the inhabitants of other planets may resemble men we cannot pretend to say. If like them they were created liable to fall, yet some if not all of them may still retain their original rectitude. We will hope they do; the thought is comfortable. Cease then Gallileo to improve thy optic tube, and thou great Newton, forbear thy ardent search into the mysteries of nature, lest ye make unwelcome discoveries. Deprive us not of the pleasure of believing that yonder orbs, traversing in silent majesty the ethereal regions, are the peaceful seats of innocence and bliss, where to enjoy with gratitude and adoration the Creator's bounty, is the business of existence. If their inhabitants resemble man in their faculties and affections, let us suppose that they are wise enough to govern themselves according to the dictates of that reason God has given, in such a manner as to consult their own and each others happiness on all occasions. But if, on the contrary, they have found it necessary to erect artificial fabricks of government, let us not suppose they have done it with so little skill, and at such an enormous expense, as to render them a misfortune instead of a blessing. We will hope that their statesmen are patriots, and that their kings—if that order of beings has found admittance there—have the feelings of humanity. Happy people! and perhaps more happy still, that all communication with us is denied. We have neither corrupted you by our visits, nor injured you by violence. None of your sons and daughters have been degraded from their dignity, and doomed to endless slavery in America, merely because their bodies may be disposed to reflect, or absorb

the rays of light different from ours. Even you, inhabitants of the Moon, situated in our very neighborhood, are effectually secured from the rapacious hands of the oppressors of our globe. And the utmost efforts of the mighty Federic, the tyrant of the North, and scourge of mankind, if aimed to disturb your peace, become inconceivably ridiculous and impotent."

"Pardon these reflections. They arise not from the gloomy spirit of misanthropy. That Being, before whose piercing eye all the intricate foldings of the human heart become expanded and illuminated, is my witness, with what sincerity, with what ardor, I wish for the happiness of the whole race of mankind. How much I admire that disposition of lands and seas which affords a communication between distant regions, and a mutual exchange of benefits—How sincerely, I approve of those social refinements which add to our happiness, and induce us with gratitude to acknowledge the Creator's goodness—and how much I delight in a participation of the discoveries made from time to time in nature's works, by our philosophical brethren in Europe. But when I consider that luxury and her constant follower tyranny, which have long since laid the glories of Asia in the dust, are now advancing like a torrent, irresistible, and have nearly completed their conquest over Europe—I am ready to wish—vain wish! that nature would raise her everlasting bars between the new and the old world, and make a voyage to Europe as impracticable as one to the Moon."

In a letter to a minister he wrote as follows:—"I would sooner give up my interest in a future state than be divested of humanity;—I mean of that good will I have to the species although one half of them are said to be fools, and almost the other half knaves. Indeed I am firmly persuaded that we are not at the disposal of a Being who has the least tincture of ill nature, or requires any in us. You will laugh at this grave philosophy, or my writing to you on a subject which you have thought of a thousand times: but can any thing that is serious, be ridiculous? Shall we suppose Gabriel smiling at Newton, for labouring to demonstrate whether the earth be at rest or not, because the former plainly sees it move!"

These specimens of composition do honour to the heart as well as the head of Mr. Rittenhouse. His piety and philanthropy were not of the dormant but active character. As he regarded God as the father of all, so he regarded all men as his brethren, and sought the good of all. His extraordinary powers of mind were indefatigably employed for advancing the happiness of his species. As a neighbour, he was kind and charitable; as the head of a family, he was tender and affectionate; as a friend he was sincere, ardent and faithful. "As a compan-

ion, he instructed upon all subjects. To his happy communicative disposition, says Dr. Rush, I beg leave to express my obligations in a public manner. I can truly say, after an acquaintance of six-and-twenty years, that I never went into his company without learning something."

"His constitution was naturally feeble, but it was rendered more so by sedentary labour and midnight studies. He was afflicted for many years with a weak breast, which upon unusual exertions of body or mind, or sudden changes in the weather, became the seat of a painful and harrassing disorder. This constitutional infirmity was not without its uses. It contributed much to the perfection of his virtue, by producing habitual patience and resignation to the will of Heaven, and a constant eye to the hour of his dissolution."

"The religion of Mr. Rittenhouse was not derived wholly from his knowledge and admiration of the material world. He believed in the Christian religion; of this he gave you many proofs, not only in the conformity of his life to the precepts of the gospel, but in his letters and conversation. I well recollect, says his eulogist, in speaking to me of the truth and excellency of the Christian religion, he mentioned as an evidence of its divine origin, that the miracles of our Saviour differed from all other miracles, being entirely of a kind and benevolent nature."

On the 26th of June, 1796, the long expected messenger of death disclosed his commission. In his last sickness Dr. Rittenhouse "retained the usual patience and benevolence of his temper. Upon being told that some friends called at his door to inquire how he was, he asked why they were not invited into his chamber—'Because, said his wife, you are too weak to speak to them.' 'Yes, said, he, that is true, but I could still have squeezed their hands.' Thus with a heart overflowing with love to his family, friends, country, and to the whole world, he peacefully resigned his spirit into the hands of his God.

"It has been the fashion of late years, to say of persons who had been distinguished in life, when they left the world in a state of indifference to every thing, and believing and hoping in nothing, that they *died like philosophers*. Very different was the latter end of this excellent President. He died like a Christian, interested in the welfare of all around him, believing in the resurrection and the life to come, and hoping for happiness from every attribute of the Deity."

MR. LOCKE'S ADVICE TO A YOUNG SCHOLAR.

THE following letter of the great and good Mr. Locke is in the possession of Mrs. Frances Bridger, of Fowlers in Hawkhèrst, Kent, a lineal descendant of JOHN ALFORD Esq. son of Sir EDWARD ALFORD, knight, of Effington-place, near Arundel, Sussex, to whom it was addressed.

Ch. Ch. 12 June, 1666.

Sir,

I have not yet parted with you; and though you have put off your gowne, you are not yet got beyond my affection or concernment for you. 'Tis true you are now past masters and tutors, and it is now therefore that you ought to have the greater care of yourself; since those mistakes or miscarriages which would heretofore have been charged upon them, will now, if any, light wholly upon you, and you yourself must be accountable for all your actions; nor will any longer any one else share in the praise or censure they may deserve. 'Twill be time, therefore, that you now begin to think yourself a man, and necessary that you take the courage of one. I mean not such a courage as may name you one of those daring gallants that stick at nothing; but a courage that may defend and secure your virtue and religion; for, in the world you are now looking into, you will find perhaps more onsets made upon your innocence than you can imagine; and there are more dangerous thieves than those that lay wait for your purse, who will endeavour to rob you of that virtue which they care not for themselves. I could wish you that happyness as never to fall into such company: but I consider you are to live in the world; and, whilst either the service of your Country, or your own businesse, makes your conversation with men necessary, perhaps this caution will be needful. But you may withhold your heart, where you cannot deny your company; and you may allow those your civility, who possibly will not deserve your affection. I think it needlesse and impertinent to dissuade you from vices I never observed you inclined to. I write this to strengthen your resolutions, not to give you new ones. But let not the importunities or examples of others prevail against the dictates of your own reason and education. I doe not in this advise you to be either a mumbe or morose; to avoid company, or not enjoy it. One may certainly with innocence use all the enjoyments of life: and I have beene always of opinion that a virtuous life is best disposed to be the most pleasant. For, certainly, amidst the troubles and vanitys of this world, there are but two things that bring a reall satisfaction with them, that is, virtue and knowledge. What progress you have made in the latter, you will doe well not to lose. Your spare hours from devotion, businesse, or recreation (for that too I can

allow, where employment, not idlenesse, gives a title to it,) will be well bestowed in reviewing or improving your University notions; and if at this distance I could afford your studies any direction or assistance, I should be glad, and you need only let me know it. Though your ancestors have left you a condition above the ordinary rank, yet it's yourself alone that can advance yourself to it; for it's not either your going upon two legs, or liveing in a great house, or possessing many acres, that gives advantage over beasts or other men; but the being wiser and better. I speake not this to make you carelesse of your estate; for, though wealth be not virtue, it's a great instrument of it, wherein lyes a great part of the usefulnesse and comfort of life. In the right management of this lyes a great part of prudence, and about money is the great mistake of men; whilst they are either too coviteous or too carelesse of it. If you throw it away idlely, you lose your great support and best friend. If you hugge it too closely, you lose it and yourself too. To be thought prudent and liberal, provident and good-natured, are things worth your endeavour to obtain, which perhaps you will better doe by avoiding the occasions of expences than by a frugall limiting of them when occasion hath made them necessary.—But I forget you are neere your lady mother whilst I give you these advises, and doe not observe what I meant for a letter begins to grow into a treatise. Those many particulars that here is not roome for, I send you to seeke in the writings of learned and sage authors. Let me give you by them those counsells I cannot now. They will direct you as well as I wish you; and I doe truly wish you well. You will therefore pardon me for thus once playing the tutor, since I shall hereafter always be, Sir, your faithful friend and servant.

JOHN LOCKE.

DR. HALES TO BISHOP HILDESLEY.

The following Extract from a letter from Dr. Stephen Hales to Bishop Hildesley, was written at fourscore, in a clear but shaking hand. "Blest with serenity of mind, and an excellent constitution, he attained to the age of 84 years, and died, after a short illness, January 4, 1761." See Biog. Dict. in 12 vol. 8vo.

Teddington May 16, 1758.

My good Lord,

"I am much obliged to you for your kind letter of April 11, and for the favourable reception of my book, in which I hope there are many things of so great benefit to mankind as will hereafter have a considerable influence on the affairs of the world for the better, especially in relation to those mighty destroyers, drams; and that, not only of the lives, but also of the morals of mankind. With a view to which I have sent sixteen of this book, with its first part, to several nations of Europe,

especially the more northern as far as to Petersburg; and am just going to reprint the passport, so much abbreviated as to bind up well with the second part in one six shilling book, principally with a view to send two or three hundred of them, at the first opportunities, to all our Colonies in America, from the southern to the most northern.

As the late occasional partial restraint took its rise from the great scarcity of corn, I cannot forbear looking upon it as a great blessing from Him who *in the midst of judgement remembers mercy*; for the happy event has been the almost half curing of the unhappy dramists.

As to your observation, that I have lived to 80 without drams, it puts me in mind of an observation of the late Bishop Berkeley, viz. that, "there was in every district a tough dramist, who was the Devil's decoy to draw others in."

Upon the whole, the open public testimony that I have for thirty years past borne against drams, in eleven different books or newspapers, has been matter of greater satisfaction to me than if I were assured that the means I have proposed to avoid noxious air should occasion the prolonging the lives of an hundred millions of persons."

N. B. The letter, fromwhich the foregoing extract is made, was first published in the Gentleman's Magazine for August, 1794.

REVIEW OF DR. CHALMERS' SERMON TO THE HIBERNIAN SOCIETY

The Doctrine of Christian Charity applied to the case of religious differences: a Sermon preached before the Auxiliary Society, Glasgow, to the Hibernian Society, for establishing Schools, and circulating the holy Scriptures in Ireland. By Thomas Chalmers, D. D. minister of the Tron Church, Glasgow.

THE author of this Sermon has attained a large share of celebrity both in his own country and in ours. His writings are of course read with an uncommon share of expectation and interest. Such being the case with any writer, he has it in his power to be extensively useful, or to do extensive injury, according to the disposition of his heart, and the opinions which he entertains. We have seen no room to doubt the disposition of Dr. Chalmers to do good; and the opinions which he has advanced in the Sermon now before us, we believe to be in general, not only correct, but very important, and useful in their tendency.

The sermon was designed to promote the objects of the Hibernian Society—in other words, to encourage the efforts of delivering Ireland from its present state of igno-

rance and barbarism, by the establishment of schools and the circulation of the scriptures. As the majority of the inhabitants of Ireland are Roman Catholics, it was of great importance to abate the existing prejudices against the people of that religion For this purpose the Preacher aimed to show that the spirit of popery, or that which constitutes the criminality of papists, is by no means confined to the people of that denomination; and he very justly believed, that if people were more in the habit of looking at home for the discovery of error, they would be more candid in their judgements one of another.

Such being the object of the Sermon, the Doctor selected for his text, Matt. vii. 3, 4, 5. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?—Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye?—Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

For the word "beam" in the text, the Preacher substituted "thorn," after the example of Dr. Campbell. The plan of the discourse is—First, a short application of the leading principle of the text, to the case of those judgements that we are so ready to pronounce on each other in private life; —Secondly, that more general kind of judgement which we are apt to pass on the man of a different persuasion in matters of religion. Under each of these heads we shall allow the Doctor to speak for himself, by a selection of such passages as will give a correct view of his reasoning:—

"I. Every fault of conduct in the outer man, may be run up to some defect of principle in the inner man. It is this defect of principle, which gives the fault all its criminality. It is this alone, which makes it odious in the sight of God. . . . For example, it is a fault to speak evil one of another; but the essence of the fault lies in the want of that charity, which thinketh no ill. . . .

But though all evil-speaking be referable to the want of a good, or to the existence of an evil principle in the heart, yet there is one style of evil-speaking different from another; and you can easily conceive how a man addicted to one way of it, may hate, and despise, and have a mortal antipathy, to another way of it. . . . The forms of evil-speaking break out into manifold varieties. There is the soft insinuation. There is the resentful outcry. There is the manly and indignant disapproval. There is the invective of vulgar malignity. There is the poignancy of satirical remark. There is the giddiness of mere volatility, which trips so carelessly along, and spreads its entertainmg levities over a gay and lighthearted party. These are all so many transgressions of one and the same duty; and you can easily conceive an enlightened Christian sitting in judgement over them all, and taking hold of the right principle upon which he would condemn them all; and which, if brought to bear with efficacy on the consciences, of the different offenders, would not merely silence the passionate evil-speaker out of his outrageous exclamations, and restrain the malignant evil-speaker from his deliberate thrusts at the reputation of the absent; but would rebuke the humorous evil-speaker out of his fan-

ctful and amusing sketches, and the gossiping evil-speaker out of his tiresome and never-ending narratives. . . .

Now, mark the two advantages which arise from every man bringing himself to a strict examination, that he may if possible find out the principle of that fault in his own mind, which he conceives to deform the doings and the character of another. His attention is carried away from the mere accompaniment of the fault to its actual and constituting essence. He pursues his search from the outward and accidental varieties, to the one principle which spreads the leaven of iniquity over them all. . . .

But another mighty advantage of this self-examination is, that the more a man does examine, the more does he discover the infirmities of his own character. That very infirmity against which, in another, he might have protested with all the force of a vehement indignation, he might find lurking in his own bosom, though under the disguise of a different form. Such a discovery as this will temper his indignation. It will humble him into the meekness of wisdom. It will soften him into charity. It will infuse a candour and a gentleness into all his judgements. . . .

Now the fault of evil-speaking is only one out of the many. The lesson of the text might be farther illustrated by other cases and other examples. . . .

II. I now proceed, then, to the more general kind of judgement which we are apt to pass on men of a different persuasion in matters of religion.—There is something in the very circumstance of its being a different religion from our own, which, prior to all our acquaintance with its details, is calculated to repel and to alarm us. It is not the religion in which we have been educated. It is not the religion which furnishes us with our associations of sacredness. Nay, it is a religion, which, if admitted into our creed, would tear asunder all these associations. It would break up all the repose of our established habits. It would darken the whole field of our accustomed contemplations. . . .

Add to all this, the circumstance of its being a religion with the intolerance of which our fathers had to struggle unto the death; a religion which lighted up the fires of persecution in other days; a religion, which at one time put on a face of terror, and bathed its hands in the blood of cruel martyrdom; a religion, by resistance to which, the men of a departed generation are embalmed in the memory of the present, among the worthies of our established faith. . . . .

Now Popery is just such a religion: and I appeal to many present, if, though ignorant of almost all its doctrines and all its distinctions, there does not spring up a quickly felt antipathy in their bosoms even at the very mention of Popery. There can be no doubt, that for one or two generations, this feeling has been rapidly on the decline. But it still lurks, and operates, and spreads a very wide and sensible infusion over the great mass of our Scottish population. . . .

Now, is it not conceivable that such a traditional repugnance to Popery may exist in the very same mind, with a total ignorance of what those things are for which it merits our repugnance? May there not be a kind of sensitive recoil in the heart against this religion, while the understanding is entirely blind to those alone features which justify our dislike to it? May there not be all the violence of an antipathy within us at Popery, and there be at the same time within us all the faults and all the errors of Popery? . . .

Let us therefore take a nearer look of Popery, and try to find out how much of Popery there is in the religion of Protestants.

But, let it be premised, that many of the disciples of this religion disclaim much of what we impute to them; that the Popery of a former age may not be a fair specimen of the Popery of the present; that, in point of fact, many of its professors have evinced all the spirit of devout and enlightened Christians; that in many districts of Popery, the Bible is in full and active circulation; and that thus, while the name and externals are retained, and waken up all our traditional repugnance against it,

there may be among thousands and tens of thousands of its nominal adherents, all the soul, and substance, and principle, and piety of a reformed faith. . . .

First, then, it is said of Papists that they ascribe an infallibility to the Pope, so that if he were to say one thing and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? Is there no taking of your religion upon trust from another, when you should draw it fresh and unsullied from the fountain-head of inspiration? You all have, or you ought to have, Bibles; and how often is it repeated there, "Hearken diligently unto me?" Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of human infallibility; it is not just kissing the toe of reverence, but it is the profounder degradation of the mind and of all its faculties: and without the name of Popery,—that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. . . .

We tremble to read of the fulminations that have issued in other days from a conclave of cardinals. Have we no conclaves, and no fulminations, and no orders of inquisition, in our own country? Is there no professing brother-hood, or no professing sister-hood, to deal their censorious invectives around them, upon the members of an excommunicated world? . . .

But again, it is said of Papists, that they hold the monstrous doctrine of transubstantiation. Now a doctrine may be monstrous on two grounds. It may be monstrous on the ground of its absurdity, or it may be monstrous on the ground of its impiety. It must have a most practically mischievous effect on the conscience, should a communicant sit down at the table of the Lord; and think that the act of appointed remembrance is equivalent to a real sacrifice, and a real expiation; and leave the performance with a mind unburdened of all its past guilt, and resolved to incur fresh guilt to be wiped away by a fresh expiation. But in the sacraments of our own country, is there no crucifying of the Lord afresh? Is there none of that which gives the doctrine of transubstantiation all its malignant influence on the hearts and lives of its proselytes? Is there no mysterious virtue annexed to the elements of this ordinance? Instead of being repaired to for the purpose of recruiting our languid affections to the Saviour, and strengthening our faith, and arming us with a firmer resolution, and more vigourous purpose of obedience, does the conscience of no communicant solace itself by the mere performance of the outward act, and suffer him to go back with a more reposing security to the follies, and vices, and indulgences of the world? Then, my brethren, his erroneous view of the sacrament may not be clothed in a term so appalling to the hearts and the feelings of Protestants as transubstantiation, but to it belongs all the immorality of transubstantiation; and the thorn must be pulled out of his eye, ere he can see clearly to cast the mote out of his brother's eye.

But, thirdly, it is said, that Papists worship saints, and fall down to graven images. This is very, very bad. "Thou shalt worship the Lord thy God, and him only shalt thou serve." But let us take ourselves to task upon this charge also. Have we no consecrated names in the annals of reformation,—no worthies who hold too commanding a place, in the remembrance and affection of Protestants? Are there no departed theo-

logians, whose works hold too domineering an ascendency over the faith and practice of Christians? . . . We may not bend the knee in any sensible chamber of imagery, at the remembrance of favourite saints. But do we not bend the understanding before the volumes of favourite authors, and do an homage to those representations of the minds of the men of other days, which should be exclusively given to the representation of the mind of the Spirit, as put down in the book of the Spirit's revelation? . . .

But, fourthly and lastly,—for time does not permit such an enumeration, as would exhaust all the leading peculiarities ascribed to this faith,—it is stated, that by the form of a confession, in the last days of a sinner's life, and the ministration of extreme unction upon his death-bed, he may be sent securely to another world, with all the unrepented profligacy, and fraud, and wickedness, of this world upon his forehead; that this is looked forward to, and counted upon by every Catholic,—and sets him loose from all those anticipations which work upon the terror of other men,—and throws open to him an unbridled career, through the whole of which, he may wanton in all the varieties of criminal indulgence, . . . that, when standing on the verge of eternity, he can cast a fearless eye over its dark and untravelled vastness,—and that, for the terror of its coming wrath, his guilty and unrenewed soul is filled with all the radiance and all the elevation of its anticipated glories.

O! my brethren, it is piteous to think of such a preparation, but it is just such a preparation as meets the sad experience of us all. . . . Ah! my brethren, do you not think, amid the tones, and the sympathies, and the tears, which an affectionate pastor pours out in the fervency of his soul, and mingles with all his petitions, and all his addresses to the dying man, that no flattering unction ever steals upon him, to lull his conscience, and smooth the agony of his departure? Then, my brethren, you mistake it, you sadly mistake it; and even here, where I lift my voice among a crowd of men, in the prime and unbroken vigour of their days,—if even the youngest and likeliest of you all, shall, trusting to some future repentance, cherish the purpose of sin another hour, and not resolve at this critical and important Now, to break it all off, by an act of firm abandonment, then be your abhorrence at Popery what it may, you are exemplifying the worst of its errors, and wrapping yourselves up in the cruelest and most inveterate of its delusions."

It would be easy to show how the reasoning of Dr. Chalmers, under the second head of his discourse, may be extended and applied to the conduct of different denominations of protestants, in their censures one of another. But we hope our readers have generally a sufficient share of discernment to see the bearing of the Doctor's remarks. We may however observe, that a censorious spirit is one of the most pernicious *beams* or *thorns* in the eyes of Christians; and until this is "cast out" they never can see clearly to cast the mote out the eye of a brother. Compared with mere error of opinion, an error in temper is a very great evil. But this is seldom duly considered by men addicted to censure.

By the prejudices of education—by the undue importance attached to traditionary creeds, and by unfounded calumnies, Christians of different denominations have been really deceived in respect to the characters of each other. It is unquestionably true, that there have been bad papists and bad protestants, of every known denomination. It is

perhaps equally true, that there have been very good men in each of the several sects of Christians. But it has been too common for people of one sect to judge those of another by the very *worst things* to be found among them —overlooking what is truly excellent and lovely, or rejecting it as the fruit of hypocrisy. The mode of judging will be reversed when Christians shall first cast the thorn out of their own eyes.

Had Dr. Chalmers lived but one century earlier in Scotland, and had he then publicly delivered the same favourable opinion of many of the papists which he has now published, it is questionable whether he would ever have been permitted to preach another sermon. But, as he has observed, this antipathy against the papists, "for one or two generations, has been rapidly on the decline."

In applying his subject to the benevolent purposes of the Hibernian Society, the Doctor has suggested the humble feeling and courteous language, with which the members of the Society should approach their Catholic brethren. A specimen of this will be given as an important part of the discourse, and as applicable in a great variety of cases. Having intimated that "the meek consciousness of that woful departure from vital christianity, which has taken place in the reformed countries of Christendom, will divest them"—the agents of the Society—"of that repulsive superiority, which has gone far to defeat the success of many an attempt," he gives the following as the kind of language which should be adopted:

"The whole amount of our message, is to furnish you with the Bible, and to furnish you with the art of reading it. We think the lessons of this book well fitted to chase away the manifold errors, which rankle in the bosom of our own country. You are the subjects of error as well as we; and we trust that you will find them useful, in enlightening the prejudices, and in aiding the frailties to which, as the children of one common humanity, we are all liable. Amongst us, there is a mighty deference to the authority of man: if this exist among you, here is a book which tells us to call no man master, and delivers us from the fallibility of human opinions. Amongst us, there is a delusive confidence in the forms of godliness, with little of its power: here is a book, which tells us that holiness of life is the great end of all our ceremonies, and of all our sacraments. Amongst us there is a host of theologians, each wielding his separate authority over the creed and the conscience of his countrymen, and you, Catholics, have justly reproached us with our manifold and never-ending varieties; but here is a book, the influence of which is throwing all these differences into the back ground, and bringing forward those great and substantial points of agreement, which lead us to recognize the man of another creed to be essentially a Christian;—and we want to widen this circle of fellowship, that we may be permitted to live in the exercise of one faith and of one charity along with you. Amongst us, the great bulk of men pass through life forgetful of eternity, and think, that by the sighs and the ministrations of their last days, they will earn all the blessedness of its ever-during rewards. But here is a book which tells us that we should seek first the kingdom of God; and will not let us off with any other repentance than repentance now; and tells us, what we trust,

will light with greater energy on your consciences than it has ever done upon ours, that we should haste and make no delay to keep the commandments."

With a similar spirit the Christian Missionaries should go to the Heathen. In dealing with them, as well as with the Papists, "that offensive tone of arrogance"—"that repulsive superiority" which has too often been assumed, tends directly to irritate, and to defeat the object of a mission. These remarks may justly be extended to preaching the gospel in a christian country, and to all attempts to instruct the ignorant, or to convince the erroneous, or to reclaim the vicious. And "happy is he who condemneth not himself in that thing which he alloweth."

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, WHICH REFER TO SENTIMENTS, &c. AMONG THE JEWS, IN THE TIME OF OUR LORD.

[Continued from No. 5, Vol. 6th.]

LIV.

Matth. v. 31, 2. *It hath been said, whosoever shall put away his wife, let him give her* a writing of divorcement. *But I say unto you, &c.*

It is not an express law of christianity, that a man should be the husband only of one wife; but it is so plainly implied, as to possess all the spirit of a command. How much vice and wretchedness the gospel has prevented by this restraint of the passions of men, wherever it has been received, can be conceived only by a consideration of the "contests, jealousies, and distracted affections; the voluptuousness; the indolence, and imbecility both of body and mind, and the neglect of children," which have uniformly resulted from a contrary practice.

And scarcely less important and beneficial have been the effects of the christian law of divorce. God had indeed given a law on this subject to the Jews; Deut. xxiv. 1. and greatly did they boast of the privilege of this law, though our Lord told them, that it was because of the hardness of their hearts that they were suffered to put away their wives. "Said Rabbi Chananiah in the name of Rabbi Phineas, 'the Lord of Israel saith, (Mat. ii. 16.) that *He hateth putting away.*' And through the whole chapter, He is called '*the Lord of hosts.*' But *here* He is called '*the Lord, the God of Israel;*' that it might be apparent that He sanctioned divorces *only among the Israelites.* It is as if He had said, 'I have permitted the Israelites to put away their wives, but I have not so indulged the Gentiles." Admirable reasoning!

Conformed to their estimation of the privilege, were the sentiments at least of many of the Jews, on the liberty of divorce. A Jew, at least in the opinion of some, might divorce his wife, if she had not the

modesty which become a daughter of Israel; or if he did not love her; or if he saw a woman whom he loved better; or if his wife did not please him in her manner of dressing his food; or if, by any divine infliction, she became dumb, or foolish. But an exception was made in favour of the *first married wife*. It was thought to be lawful by the Jews to have as many wives as they chose; but their wise men had decreed, that no man should have more than four wives. But they imposed this restraint, only lest men should have more wives than they could feed and clothe, and treat with kindness. For the divorce of *the first married wife* however, said Rabbi Eliezer, *even the very altar weeps*.

The Pharisees, we are told, (Matthew 19th) came to our Lord, "tempting him, and saying, Is it lawful for a man to put away his wife for *every cause?*" To perceive the objects of this inquiry, it must be considered that, at that time, there were two celebrated schools in Jerusalem, distinguished as the school of Shammah, and the school of Hillel. On several subjects they were in direct opposition; but on none more than concerning divorce. In the school of Shammah it was taught, that a separation of husband and wife could be justified, only by conduct which was absolutely vicious and infamous. Hillel, once a pupil of Shammah, taught that any, and every cause, would justify divorce. Among a people become licentious, and debased in moral sentiment and feeling, we may easily conceive that such a master would obtain many disciples. I find no evidence however that the Pharisees adopted, or directly favoured, the opinions of the school of Hillel on this subject. But as they had before united with the Sadducees, whom they abhorred, for the purpose of injuring the reputation of our Lord, and of destroying his influence over the people, (Matth. xvi. 1 and seq.) so I believe that, in proposing this inquiry, they were entirely indifferent what would be his answer; as it appeared certain, that, whatever decision he gave, he must of course directly contradict one of these great schools; and of consequence, incur the displeasure, and probably the resentment of many. Whatever were their own sentiments on the subject, this was, I think, their design in proposing the question. Had he therefore directly said, "it is *not lawful* for a man, for *every cause*, to put away his wife," they would immediately have called upon the disciples of Hillel, to join them in their efforts against him. Or had he said "*it is lawful;*" every pupil of Shammah would instantly have become his inveterate opposers. These circumstances, it will be acknowledged, are apparently embarrassing. Observe then the conduct of our Lord. He first referred them to the original design of marriage. "Have ye not read, that He who made them, *in the begin-*

ning, made them male and female, and said, for this cause shall a man leave his father and mother, and shall cleave to his wife, and they twain shall be one flesh?" The ground of the controversy, or the subject in debate, becomes changed by this inquiry. The institution of marriage is ascribed to God; and the *original* purpose of God in its appointment becomes the object of attention. To avoid the difficulties which they immediately anticipated, they in turn inquire, "why then did Moses *command* to give a writing of divorcement, and to put her away?" Our Lord admits the appeal to Moses; but he inquires, "*what* did Moses command you?" (see Mark x. 3.) By making them the interpreters of Moses, they are thrown into the very embarrassment in which they wished to involve him; and they are obliged to answer, "Moses *suffered* to write a bill of divorce, and to put her away." Here remark that, although a Jew was *permitted*, under certain circumstances, to put away his wife, and was then *required* "to write a bill of divorcement, and to put it into her hand," it is evident that the law supposed the cause to be great and important, (Deut xxiv. 1, and seq.) Jesus then answered them, "for the hardness of your heart, Moses wrote you this precept;" and then referring them again to the original design of God, "*but from the beginning it was not so*," he at once illustrated his own remark, that the permission of divorce grew out of human wickedness; and most powerfully enforced the sentiment, "what therefore God hath joined together, let no man put asunder." Having thus reasoned with them on their own principles, they are brought to the alternative, either of denying Moses, or of acceding to the correctness of his own sentiments on the subject. When our Lord therefore pronounced his decision of the case, we do not find that they discovered any disposition to prolong the conversation. (Matth. xix. 9.)

The decision of our Lord, in this case, was pronounced almost precisely in the same words in which he gave the precept in the text; and this great principle of christianity, adopted as it has been, as a civil law, has stood as a barrier against an inundation of licentiousness, and of domestic misery. Were men left to caprice and passion on a subject of such importance, or should the laws of civil society make divorce easy of attainment upon slight, or even great occasions of disgust or disagreement, evils would ensue, of which it is difficult to form even a just conception. The experience of ages, where this principle has been in force, has proved its wisdom. It has restrained many bad passions, and has saved very many families from ruin.

The peculiarity of this precept of our Saviour is, that it *permits divorce only in a single case.* The Jewish canons

allowed it for almost any cause; and Maimonides says, that Israelites were sometimes compelled, even by whipping, to put away their wives.

It was appointed that a bill of divorce should contain, 1st, the names of the husband and wife; and of the father, grandfather, and great grandfather of each of them. 2d, It was to be written in large letters, and so that one letter should not touch another. 4th, If a drop of ink should fall on the paper, the bill would not be valid. In this case therefore, it must be written again. 5th, There should be no erasure. 6th, The substance on which it was written was to be longer than it was broad. 7th, The whole bill should contain neither more nor less than twelve lines. 8th, It should be subscribed by at least two witnesses. 9th, The witnesses should affix their seals. 10th, The husband himself, or some one deputed by him, was to give the bill to his wife; or the wife might depute some one to receive it for her. A wife so divorced might, if she pleased, present this bill to the Sanhedrim, for enrolment among the records; and unless forbidden by some clause in the bill, she might marry again.

As we are willing in this number to dismiss this subject, we will give our readers a copy of a bill of divorce.

"I A, the son of B, who was the son of C, who was the son of D, on the — day of the month—, in the year of the world —, do willingly, and without compulsion, dismiss and divorce thee, E, the daughter of F, who was the daughter of G, who was the daughter of H, and hitherto my wife. I now dismiss, and leave, and divorce you; so that you are now at your own disposal, and may marry whom you will. Nor let any one at any time prevent this. Thus I dismiss you, according to the precept of Moses, and of the Israelites."

A wife might not be put away, unless a bill of divorce were given to her; but in a question of divorce, a wife was not asked whether she was willing that such a bill should be sought. A bill of divorce contained, we have said, neither more nor less than twelve lines. This was a decision of the wise men; but there is some uncertainty why the precise number of twelve lines was prescribed. One Rabbi thought, that it was because the value of the letters in the word בן was twelve; but another said that, it was because the books of the law were separated by twelve lines; four being placed between Genesis and Exodus, four between Exodus and Leviticus; and four between Leviticus and Numbers; the four lines between Numbers and Deuteronomy not being counted, because Deuteronomy is considered only to be a repetition of the law. We would not repeat, we would not transcribe this pitiful trifling, this solemn nonsense, but to shew our readers how the Jewish people were taught by their Rabbies. Truly we are not surprised

that the teaching of our Lord filled these people with astonishment.

The right of obtaining a bill of divorce was wholly in the husband. Salome, the sister of Herod, Josephus says, was the first among Jewish women, who put away her husband, by obtaining a divorce from him. Her example, however, was followed by others. If any dispute arose concerning the restitution of the dowry received by a husband, the affair was decided by the judge.

The exercise of the conjugal, the parental, and the filial virtues inculcated by our religion, with true piety, will secure to domestic life the best happiness to be obtained in this world. We are indeed indebted to our religion for an entirely new sentiment of *home*. Its powerful restraint of some of the worst passions of man, its elevation of woman to the rank which God at first assigned to her, its plain prescription of her duties, and its ample security of all her privileges, have given even a new character to society. Thanks be to God, that we scarcely hear of divorce; and may all our domestic, as well as personal enjoyments and consolations, lead us alike to the pure fountain of knowledge, and happiness, and hope, which Jesus has opened in the gospel. In heaven, he indeed tells us, we shall neither marry, nor be given in marriage. But we shall carry with us our affections to heaven; and there shall we renew every friendship, which has been founded in christian piety and virtue. Wherefore let us be excited to all duty, and comfort one another with these words.

[Wobrogenius, and Lightfoot on the text. Wotton's Mis. Disc. vol. i. p. 106. Calmet on Divorce. Josephus, Lib. 15. cap. xi.]

AN ATTEMPT TO REMOVE MISAPPREHENSIONS.

To men of benevolent minds it must be a matter of joy that the spirit of party has in so great a measure subsided in our country, and that the spirit of candor and conciliation so generally prevails. Still there is reason to fear that misapprehensions on some points are retained which prevent that degree of union among christians of different sentiments which ought to exist. To remove some of these misapprehensions, and not to revive a spirit of controversy, will be the object of the following remarks and inquiries:

It will not be denied by any intelligent christian that, in the common use of language, the word *Person* means the same as *Intelligent Being*. Nor will it be pretended that the term is used in the Scriptures in any other sense than that which has now been mentioned. It will, moreover, be admitted by all parties, that according to the known and acknowledged sense of the word, it is impossible that God should be three

Persons, unless he is three Beings; and that it is as proper to say that God is one Person in three Persons, as that he is one Being in three Persons. Consequently, it must be granted that it is not in the proper or known sense of the term that God is said to be three Persons.

Can it then be wonderful that Christians should disagree, when one class of them make use of a common and definite term in an unknown and unexplained sense? Suppose the case to be reversed, and that those who deny the propriety of saying that God is one Being in three Persons, should affirm that God is one Person in three Beings: would not this be likely to occasion some animosity and confusion? No one will doubt that such would be the case; yet this phraseology is as easy to understand as that which has been the occasion of so much clamor and bitterness among christians. And why may we not as safely give an allegorical or mysterious meaning to the word Being as to the term Person?

All Christians will admit that there is but one Being who is "the living God," and that the Father is this God; nor will it be denied that Jesus Christ prayed to the Father, and taught his disciples so to do. The danger therefore of being chargeable with worshipping a Being as God, who is not the true God, is not on the side of those who worship the "Father in spirit and truth;" but on the part of those who worship as God, Persons or objects *distinct* from the Father.

These observations however have not been made to reproach either class of Christians, nor to accuse either of idolatry, as they have too frequently accused one another. The misapplication of names or titles is not the greatest fault to which men are liable in these controversies. If one man really believes that God and Jesus Christ are the same Being, or even the same Person, and imputes to this Being the attributes of Jehovah, and worships him in spirit and truth, it is the true God who is worshipped, whatever may be the mistake of the worshipper with regard to the nature of the union or oneness of the Father and Son.

On the other hand—if a person really believes that the Father alone is the true God and worships him as such; it is the true God whom he worships, whatever mysterious or unknown union there may be between God and Jesus Christ.

It is not any real or imaginary mystery in the mode of Divine existence which renders God the proper object of supreme adoration, love and confidence; but his unbounded benevolence and righteousness in union with intelligence and power. In other words, it is his *disposition* and *ability* to do good and communicate, which demands the homage, love and obedience of his creatures. Consequently all who love and obey God, on account of these perfections, are

to be regarded as his friends, and as worshippers of the Holy One of Israel, whatever may be their misapprehensions as to the *mode of his existence.*

As an illustration of the propriety of the foregoing conclusion, admit the following case: I have received correct information of the moral character of a worthy and benevolent Magistrate, of high rank; I have also been partaker of many benefits from him, although I never had the pleasure of seeing him face to face. My mind is impressed with a sense of my obligations; and by a respectful letter I attempt to express to him my regard for his character and my gratitude for the tokens of his benignity. But by some misapprehension respecting his names and titles, my letter has not the proper address, but has in fact a superscription which more properly belongs to another person—say to the Magistrate's son. My benefactor, however sees the letter and is correctly informed of my intention: Will he be pleased, or will he be offended with what I have done?

Suppose, moreover, that my neighbours, who possess more correct information respecting the names and titles of the Magistrate, should reproach me on the ground of my mistake, and treat me as an enemy to the Magistrate—imputing it to the hatred of my heart towards him that my letter had not the proper address: Would a wise and benevolent Magistrate approve this abusive treatment of one who really loved his character and was disposed to honour him?

The principles of this illustration will apply to either side of the lamentable controversy which has for so many centuries agitated the christian world; and they may serve to show, that whichsoever of the parties may have been in error on the questions in dispute, there could be no just cause for the bloodshed which the contest occasioned in former ages, nor for the reproach and uncharitable censures of our own times.

This article may be closed in borrowed language: "Consider further the bad effects of all discord and uncharitable contentions among Christian brethren. They injure the common cause and strengthen the hands of the common enemy. Should parties of the same army meet in the night, and by mistake fight against one another, causing mutual destruction in their contention for victory, how would they sorrow when the light of the morning should discover their mistake!"

OBJECTIONS TO THE ABOLITION OF CAPITAL PUNISHMENTS.

As the subject of Capital Punishments has been recently proposed by the Governor of this State for the consideration of the Legislature, it may be useful to exhibit the most formidable objections to the abolition of such punishments,

with proper answers. PHILANTHROPOS, the author of the "Report of God's treatment of the first Murderer," which was published in the Christian Disciple for March, collected thirteen objections, and gave such answers as he thought proper. We have room in this No. but for a part of the objections and answers, and these in an abridged form. The other objections and answers may probably appear in the next Number.

Objection 1. "Civil rulers are of divine appointment, and vested with full power to execute justice among their subjects, as God's ministers or vicegerents." Rom. xiii. 1—8.

"*Answer.* I agree that all civil rulers are vested with full power to execute justice among their subjects. They have full right, as well as power, to make good laws, and to execute them. But the question here discussed, relates merely to the demerits of crimes, and the suitableness of punishments."

"The many unjust and oppressive laws which have been enacted by civil rulers, during the history of man, and the mal-practices in executing them, afford sad and incontestible proofs of the frailty and fallibility of these rulers of divine appointment!

"It may not be amiss to add, that in our elective and representative governments, all offices and appointments originate in the people; and consequently, from them all official right and powers are derived. We reverence and respect our good rulers; but we do not ascribe to the best of them the divine attribute of infallibility. We acknowledge the same superintendency of Divine Providence in the affairs of civil government, as in the other common affairs of life. Our civil rulers do not presume to plead any commission from God, or divine appointment to justify their mal-administration. They claim no divine right of doing wrong, either by long lineal succession, or by immediate inspiration!"

Obj. 2. "Will not the clemency of the judges dispose them to give a murderer a fair, and an impartial trial? Will not the laws of self-preservation warrant a judiciary court to condemn him, and put him to death, for the preservation of the lives of others, that would be endangered by such an assassin?"

"*Answ.* God did not set a mark on Cain to prevent his committing a second murder; or in other words, "for the preservation of the lives of others;" but for the preservation of *his* life: Gen. iv. 15. "Lest any finding him should kill *him.*" It seems that God considered the life of the murderer in most imminent danger. The strong arm of the community is abundantly able to protect itself against a weak and friendless convict for murder without shedding his blood; for every man's hand is against him. Perhaps it would not be amiss to add, that in common cases, "to condemn a man, and put

him to death for the preservation of the lives of others," would be to anticipate crime! In such case the capital punishment would be inflicted before the commission of the crime. I have always supposed that the crime ought to precede the punishment. But by the reasoning of the objector it appears, that he would have this order inverted; and would have his impartial judiciary court inflict a punishment on a man, not only for the crime he has committed, but also for a suspected, secondary, or future crime, which he has not committed; and by the effectual expedient of a capital punishment, exonerate the sufferer from the guilt of the unperpetrated murder, and take the guilt of his blood upon themselves!"

"If this doctrine of subjecting a member of the community to certain death by way of anticipation, lest peradventure he might happen to kill another, was adopted as a general principle, it would embitter the enjoyments of social life, and might soon extend to the dispersion, if not the extermination of our whole race; but it requires only a small degree of attention to the subject to be satisfied that it cannot be supported.

Objection 3. "One who is sunk into such depths of depravity and hardness of heart, that he can deliberately, and maliciously destroy the life of a fellow being, has become a most dangerous enemy to the peace and happiness of mankind, and to the welfare of society: and no punishment short of taking away his life, can expiate his crime; ensure the safety of the community; or sufficiently deter others from the commission of the like horrid offence!"

"*Answer.* I agree that murder is a great crime against civil society; and a heinous sin against God. We only differ with respect to the civil punishment. I wish the experiment might be fairly tried, whether it be impossible to find some more beneficial alternative, than the shedding of human blood. In the preceding essays, I have mentioned confinement, corporal punishments, hard labour, or banishment. A late respectable writer says, "The successful experiments, made in England, and in Philadelphia, prove that jails may be easily converted from sinks of human depravity and wretchedness, into places of reformation. And surely it is much better to reform offenders, although a little more troublesome, than *to butcher* them under colour of law and justice." If only a small part of the expence which mankind are at, and of the ingenuity which they discover, in inventing and procuring the means for their mutual destruction; together with the expence of hanging our criminals; were duly applied towards the constructing and regulating of work-houses, and places of confinement, it would doubtless have a very happy effect on the state of society; and might soon relieve us from the awful spectacle of capital pun-

ishments! Systems of terror will better comport with a despotic monarchy exercised over ignorant vassals, than with a republican government of enlightened freemen."

Objection 4. "There is no divine command to punish men for shedding innocent blood, merely by imprisonment, hard labour or banishment."

"*Answer.* I shall briefly reply, that I have no knowledge of any divine command directing our civil magistrates what specific penalty to inflict for any crime. But it deserves special notice that there is a divine example for their imitation, in the punishment of Cain for murder, with hard labour and banishment. Would not our civil magistrates do well to imitate this divine example, by taking proper and effectual measures to preserve the life of the murderer (as the Lord did in the case of Cain) instead of destroying it. Gen. iv. 15.

Objection 5. "The moral precept, Thou shalt not kill, amounts to no more nor less than this, Thou shalt not commit murder."

"*Answer.* Perhaps the explanation of this commandment by the reverend assembly of divines at Westminster, is as good as any extant. They say, "This commandment forbids the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto." Not only murder, but also suicide, and all personal wounds and injuries are forbidden."

"To say (as some do) that we have a right to take away the life of a human being, because he, or she, hath taken away the life of another, is a fallacious mode of reasoning. It appears like justifying one crime, by another. It is comparing ourselves, with ourselves, not with the law of God, which is the standard of moral rectitude. Let us apply this sophistical mode of reasoning to some of the other commandments, say the 8th, 9th, and 10th. Have we a right to steal from one, who hath been guilty of theft? Have we a right to bear false witness against one who hath been guilty of perjury? Or to covet the goods of one, who hath coveted the goods of his neighbour? In this way we might make void, not only the sixth commandment, but also all the rest, which respect the duty of man to man. By these commandments *all* theft, perjury, covetousness, and *all* shedding of human blood are expressly forbidden! If the sixth commandment had said, Thou shalt not kill, *except it be one who hath killed another*; or words to that effect; it would have given some colourable right to take away the life of the murderer. But as it now stands, and will forever stand, it gives no such right."

Objection. 6. "This moral precept, *Thou shalt not kill*, implies a penalty; as there can be no law without a penalty; and the penalty must be equal to the crime; therefore the sixth commandment im-

plies the penalty of death to the murderer."

"*Answer.* This is a curious and singular mode of syllogising a man out of his life. But as it must be a matter of serious consequence to him; I hope that I may be permitted to say a few words in his behalf, before the awful sentence of death shall be pronounced against him! In the first place it ought to be remembered, that the question here discussed is conversant only with penalties to be inflicted by the civil magistrate. And, secondly, that God hath not annexed any such penalties to any of his moral laws, whether engraven on the heart, or on the tables of stone. He hath been pleased to reserve to himself, the sole and sovereign right of inflicting the penalties for all violations of his laws: or of graciously remitting them!"

"As the objector professes to have found out the implied penalty to the sixth commandment, I would ask him, What is the implied penalty to be inflicted by the civil magistrate for a violation of the tenth commandment, *Thou shalt not covet?* Or, what is the civil penalty for not loving God supremely? This doctrine of implication of penalties, would be a dangerous principle to be adopted in our courts of law; and especially in the trials of capital causes! In whatever light the subject is viewed, to me it appears evident, that this doctrine of the implication of penalties, cannot be maintained.

Objection 7. "If our civil magistrates punish the crime of murder at all, that penalty must be executed which God hath annexed to his law, which is death. The law of God says explicitly, *The murderer shall surely be put to death.*

Answer. The Mosaic penal code, confined to the Jewish nation, and long since abolished, is here brought into view, and called by way of pre-eminence, The Law of God: I therefore find it necessary to make some further explanations. The ten commandments, engraven on the two tables of stone, and published from mount Sinai with peculiar solemnities, are often referred to in the New Testament, and are eminently styled, *The law, The law from mount Sinai, The moral law, The law of God, The word of God, The commandments of God, &c.* These laws were magnified by our Saviour, and represented as being of unlimited extent, and of endless duration! But the national laws given to the Israelites, respecting penalties, ceremonies, &c. were temporary. They may be seen from the twenty-first chapter of Exodus to the end of the pentateuch. *These*, are likewise often quoted in the New Testament, and are called, *The laws of Moses, The commands of Moses, The sayings of Moses, Carnal ordinances, Carnal Commandments, Types, Shadows, &c.* But I believe they are never styled in the New Testament, The Laws of God.

It merits particular attention, that although my oppo-

nents quote one of those national laws, and urge it against me in the present question, as being of divine authority, yet it is evident, that they are not fully established in their own doctrine, because they do not adopt the whole of them.

Whenever a system of laws is ordained for a nation by proper authority, they have no right to single out one of them, and to urge that authority for the execution of it, and at the same time to discard all the rest. All those penal laws were dictated to Moses, by the same high authority. They were all of equal force, extent, and duration. If our magistrates are bound by those laws to punish murder with death, they are equally bound to inflict the same punishment for every breach of Sabbath. If my opponents have a predilection for that old constitution, in order to be consistent, they ought to be circumcised and keep the whole law of Moses.

LIBERALITY OF SENTIMENT IN THE PONTIFF OF ROME.

We are gratified in having an opportunity to present to our readers an extract of a Letter relating to the Pope which is adapted to make a favourable impression in regard to his character. Our correspondent will accept our thanks for the favour.

Dear Sir,

The following extract of a letter from a friend at Rome last winter, displaying the true catholicism of the head of the Romish church, is at your service, if you consider it desirable for insertion in the Christian Disciple.

Yours with high respect,

J. S.

After relating that the writer and another friend had that morning been presented to the Pope, he proceeds: "He is the only Sovereign in Europe I have ever felt any curiosity to see, and him I desired to very much, on account of the firmness and dignity with which he always behaved in the most difficult and distressing circumstances, when kings and governments of force incomparably greater shrunk and yielded.—We were presented by Abbè Taylor, an Irish Catholic, who is appointed by the Pope to present the English; but as we were Americans, we had a kind of national privilege to have a private audience at a time when it is not commonly given, and nobody went with us, except Professor Bell of Edinburgh, the famous anatomist. There was very little ceremony or parade about it, and in all respects it pleased me extremely. On entering the room, we knelt and kissed his hand. He is, you know, very old, but he received us standing, and was dressed with characteristic simplicity and humility, as a Friar, without the slightest ornament to distinguish his rank. Bell spoke no Italian, and therefore the conversation was chiefly with

us, and, as we were Americans, entirely on America. He talked a good deal about our universal toleration, and praised it, as much as if it were a doctrine of his own religion, adding, that he thanked God continually for having at last driven all thoughts of persecution from the world, since persuasion was the only possible means of promoting piety, though violence might promote hypocrisy."

POETRY.

WARS WITH THE INDIANS.

Yet Savages are men. With glowing heat,
Fix'd as their hatred, friendship fills their mind;
By acts with justice and with truth replete,
Their iron breasts to softness are inclin'd.

Senate august! that sway'st Columbian climes,
Form'd of the wise, the noble and humane,
Cast back the glance through long ascending times,
And think what nations fill'd the western plain.

Where are they now? What thoughts the bosom pain!
From mild religion's eye, how streams the tear!
To see so far outspread the waste of man,
And ask, *How fell the myriads, Heaven plac'd here!*
Reflect, be just, and feel for Indian woes severe.

Indulge, my native land! indulge the tear,
That steals impassioned o'er a nations doom;
To me each twig, from Adam's stock, is near,
And sorrows fall upon an Indians tomb.

DR. DWIGHT.

INTELLIGENCE.

BIBLE SOCIETY OF MASSACHUSETTS.

On Thursday, 4th June, "The Bible Society of Massachusetts" held its ninth annual meeting.

The Rev. Joshua Huntington preached the sermon from Psalm cxxxviii. 2. "Thou hast magnified thy word above all thy name."

A collection was taken of $224 70.

After service, the annual business of the Society was transacted.

The following was the report of the Executive Committee for the last year.

REPORT

Of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 4, 1818.

THE Executive Committee of the Massachusetts Bible Society respectfully repost, that they have distributed during the last year the following Bibles and Testaments.

Large Bibles,	264
Small do.	1643
Testaments,	1637
	3544

A large proportion has been given to individuals on their own application; several to managers of charity schools and of missionary societies; some to destitute seamen; and a few to the soldiers stationed at Marble-head, at the request of their commander. The distribution has been as cautious as is consistent with the liberal principles of the Society. Bibles are undoubtedly given, in some instances, to those who should blush to receive them without an equivalent; but we have this consolation, that we bestow a book which is the best remedy for their sordidness.

In the course of the last year, the Trustees ordered the Treasurer to remit $822 to the American Bible Society at New-York. It will be recollected, that when our Society became auxiliary to the American, several donations were made for the purpose of being forwarded to the latter. On this account, the remittance of the last year was larger than can be expected hereafter. We regret that we have not received the last report of the National Institution. We continue to look to it with strong hope, that it will bear an important part in the distribution of the Bible.

During the last year, an earnest application was made to the Trustees by a respected American in Paris, for the aid of this Society in distributing the Scriptures in France. The Committee, to whom the subject was referred, having considered the very depressed condition of Christianity in that country, the great scarcity of Bibles and the difficulty of obtaining them among the common people, the influence which the French nation will always have over the opinions and manners of the civilized world, and the peculiar importance of recovering it to the knowledge and belief of the gospel, and having learned that an edition of the New Testament had been commenced which required foreign assistance for its completion, recommended to the Trustees an appropriation of such funds, as could be conveniently spared, for this purpose. It was also considered, that the present was a favourable opportunity for repaying an obligation which we had contracted to Europe. It is probably recollected, that at the establishment of our Society a donation was made to it of £100 sterling by the British and Foreign Bible Society.—Whilst this liberal act was received with gratitude, the opinion of many was, that in the prosperous state of this country, we ought not to employ the funds of another for our relief. Under these impressions, the Trustees resolved to apply the donation just named to the distribution of the Bible in France; and it is believed, that better service cannot be rendered to Christianity than by giving its records to a great people in the heart of Christendom, where the prevalent ignorance of our religion almost surpasses belief.

A great excellence of Bible Societies is the simplicity of their object; but this produces a corresponding simplicity in their operations, which makes the report of each year in a great degree an echo of the last. Your Committee have always laboured to entrust Bibles to faithful hands; and having done this they have not been solicitous, nor have they been able, to collect accounts of the effects of the distribution. The influence of a Bible in an obscure family is necessarily silent and without show. We infer that good is done from the nature of the gift, and not from immediate and strongly marked consequences. The mere presence of a book, which is acknowledged to be from God, tends to keep alive in the mind a feeling of obligation to him; and an occasional perusal of the Bible can hardly help giving some moral and religious ideas, which, in the course of providence, may be subjects of meditation and principles of a christian life. Let it not be objected to us, that the circulation of the Bible has wrought no great change among the poor; for does it seem to have wrought a greater among the rich? The truth is, that in every class it does much good by correcting and refining public opinion, whilst in many individuals it works powerfully to the saving of their souls. The Bible is not a mechanical and necessary cause. It is counteracted continually by passion, prejudice, misinter-

pretation or neglect; but because it accomplishes less than we desire, let us not overlook the immensely beneficial change which it has produced in the state of society, wherever it is generally read; and let us continue to spread it, in the assurance that, in God's time, it will be better understood and more deeply felt, and will give a new face to the earth.

It is encouraging to know that the zeal which has broken forth on this subject is not shrinking, but rather gains strength; that sovereigns, from policy and we will hope from principle, are lending the splendour of their names and examples to the cause; that revenues, once lavished on conquest and bloodshed, are now in part consecrated to the spreading of the gospel of peace; that great men count it an honour to be enrolled among the patrons of Bible Societies; and that the different denominations of Christians, as if happy to find a common object, seem willing to postpone the advancement of their peculiarities to the circulation of that authoritative book to which they all profess to bow. Whilst worldly motives may have a share in this great enterprize, we hail it as a pledge and promise of a more prosperous and peaceful state of the church, as the dawning of a brighter day, in which the knowledge of God shall *fill* the earth, and Christians, drinking deeply into their Master's spirit, shall "love one another with a pure heart fervently."

WILLIAM E. CHANNING,
Chairman of the Executive Com.

Officers of the Society elected on this anniversary.

His Hon. *William Phillips*, President; Rev. *John T. Kirkland*, D. D. LL. D. Vice President; Rev. *John Pierce*, Recording Secretary; Rev. *Francis Parkman*, Cor. Secretary; Mr. *John Tappan*, Treasurer; Mr. *John Grew*, Assistant Treasurer.

TRUSTEES.

Rev. James Freeman, D. D., Rev. Eliphalet Porter, D. D., Rev. Abiel Holmes, D. D., Rev. Thomas Baldwin, D. D., Rev. Charles Lowell, Rev. Joshua Huntington, Chief Justice Parker, Hon. Peter C. Brooks, Joseph Hurd, Esq., Samuel Parkman, Esq., Joseph May, Esq., Henry Hill, Esq., Dea. John Simpkins, Hon. Thomas Dawes, Samuel H. Walley, Esq., Dea. Benjamin West, Dea. Josiah Salisbury, Nathaniel P. Russell, Esq.

EXECUTIVE COMMITTEE.

Rev. William E. Channing, Edward Tuckerman, Esq., Rev. Henry Ware, jun.

Donations to the Massachusetts Bible Society for the past year.

Collection after anniversary sermon	165	38
By Rev. J. White, from Female Society, West Parish, Dedham	14	12
Female Society in Warwick, by Mrs. Phebe Smith	20	
Rev. Mr. Townsend, from Young Ladies' Reading Society, Sherburne	23	
Rev. Mr. Parkman, from an Association of Ladies in Boston	19	66
Rev. J. Pierce, cent contributions in Brookline	31	73
Collection made in a small school	2	36
S. Salisbury, Esq.	50	
J. Howe, jun.	5	
Moses Everett	5	
C. Guild	5	
Henry Cabot	5	
E. Seaver	5	
Rev. E. Chaplin	5	
James Mackay	5	
O. Tileston	5	
Thomas Cordis	5	
C. Thacher	5	
John Ballard, jun.	5	
Jos. Knapp	10	
J. Field	7	
John Gibson	3	
John Thompson	3	
Jas. Everett	2	
J. Bridge	2	
E. Copeland	2	
From a Friend in Sherburne by Mr. Townsend	2	
Do. do. by Mr. Phelps	5	
Do. do. by Mr. Stedman	50	
Do. do.	1	
Do. do.	1	
Do. do.	5	
Mrs. Wood by Rev. T. Gray	1	
W. W. by do.	5	

Mrs. Sarah Child, do.	8
Two ladies by Rev. Mr. Bartlett	4
A lady in Franklin	10
Do. by Rev. Dr. Porter	2 50
R. C. Williams and Wm. T. Andrews	3
James Bartlett	2
Benjamin Harris	2
Jos. Mitchell	2
Samuel Clark	1
E. Doane, Esq. from the Barnstable Bible Society	230
T. Odiorne, Esq. from the Malden Branch Society	80
	$819 75

Life Subscriptions, &c.

Ebenezer Parker, Esq. as a Life Subscription to American Bible Society	30
Donation from a Lady to do. by Rev. Mr. Stedman	1
Mr. James Wild, as a Life Subscription to the Massachusetts Bible Society	50
Mrs. C. Codman, ditto	50
James Perkins, Esq. do.	50
	181

Annual Subscriptions.

250	annual Subscribers	$2	512
45	" "	3	135
6	" "	4	24
88	" "	5	440
2	" "	10	20
			1131
			$2131 75

Permanent funds of the Massachusetts Bible Society, the interest only of which is to be expended.

Three Massachusetts Bank shares, at par	1500
Fifteen Manufacturers and Mechanics' Bank shares, at par	750
$800 U. S. six per cent. Stock, at par	800
	$3050

Statement of receipts and expenditures of the Massachusetts Bible Society, from June, 1817, to June, 1818.

Balance on hand from last year.	1514 98
Collected after anniversary sermon,	165 38
Received by E. Doane, Esq. from the Barnstable Bible Society	230
do. T. Odiorne from the Malden Branch Society	80
Donations the past year	344 37
From 397 Annual Subscribers	1131
Life subscription and donation to American Bible Society	31
Life subscriptions to Massachusetts Bible Society	150
From auxiliary societies and various persons for sales of Bibles.	439 16
Dividends on Bank shares	135
	$4220 79
Paid for $800 U. S. six per cent. Stock,	824
" Bibles and Testaments, the past year,	1230 63
" Binding do. do.	584 17
" Freight, carting and porterage.	18 4
" Printing Reports and Circulars,	35 87
" W. Francis for delivering Reports,	5
" J. Willard for collecting subscriptions,	51 25
" Bill of Exchange remitted to Paris, as a donation from the Massachusetts Bible Society to be used in publishing the New Testament in Paris, by Frederic Leo,	444 44
This sum voted to the National Bible Society,	822
Balance in the Treasury,	205 39
	$4220 79

Boston, June 1.
Errors Excepted.

JOHN TAPPAN, *Treasurer.*
JOHN GREW, *Assistant Treasurer.*

SABBATH SCHOOLS.

Among the many institutions of the present day for improving the character and condition of the inhabitants of our country, the Sabbath Schools are not the least important. The number of these schools has been greatly multiplied within a few years, in several of the United States, as, well as in Great Britain. We hope the plan will become universal throughout Christendom, and indeed throughout the world—not only in cities and populous towns, but in every town and neighborhood, in every country.

The schools have already become so numerous in Philadelphia as to comprize 5970 scholars, superintended by 556 instructers. Many of these children would probably have grown up in ignorance, vice and irreligion, but for the advantages they derive from the sabbath schools. If the schools should be conducted with proper regard to decorum, virtue and religion, they will doubtless be a means of saving millions from perdition, as well as of rendering them more happy and useful in the present world. These schools are adapted not only to improve the minds of the *pupils* but the minds of the multitude of *instructers* who are employed in these institutions. For there is perhaps no way in which young people advance more rapidly than in the business of teaching. They not only increase their own stock of knowledge by the practice of communicating to others, but the more faithful they are in the discharge of the duty, the more advantage they derive to themselves, by acquiring a facility in communicating, and by having the instructions which they impart to others impressed on their own minds. Such of these instructers, whether male or female, as shall become heads of families, will be the better qualified to teach the children which a gracious providence shall commit to their care; and the more likely they will be to perform this duty with fidelity and advantage. While they are employed in bestowing favors on the children of others, they are laying up treasures for their own posterity.

Moreover, a great portion of the children who attend sabbath schools have ignorant parents, and many of them have vicious parents. The religious instructions, and indeed any useful instructions which the children shall receive, they may be the instruments of communicating to their parents at home. Many striking and important instances have already been recorded of benefits which parents have derived from sending their children to sabbath schools.

Another consideration worthy of notice is this—Children require some exercise on the Sabbath as well as on other days, and they are gratified with novelty, variety and change. The Sabbath Schools add to the variety of useful, virtuous and entertaining exercises suitable for that day; and if properly managed they may contribute much towards rendering "the Sabbath a delight" to children and young people.

A REMARKABLE CONTRAST RELATING TO SLAVES.

"The following intelligence has been recently received and may be relied on as authentic:—The legislature of Antigua, having held a conference with the missionaries of the Moravian brethren, to induce them to extend their missions there, and finding it out of their power, voted them *one thousand pounds* to build a church and house, and *three hundred pounds* per annum for the support of missionaries at one station; granting and offering as much crown land as should be wanted for that or other stations; and in the despatch to Lord Bathurst, from the Government of Antigua, it is stated, that the legislature lamented their limited finances prevented their doing more, as they were persuaded, that to the labours of these missionaries they were mainly indebted for a state of profound tranquillity, while other islands had been exposed to revolt and insurrections. The brethren have about *twelve thousand* negroes in their congregation in that island." *Phila. pap.*

Now behold the contrast:—

"African church,

Charleston, June 9.

"*One hundred and fifty Negroes*

and Slaves, belonging to the African Church were taken up on Sunday afternoon by the city guard and lodged in the Guard-House. The city Council yesterday morning sentenced *five* of them, consisting of a *Bishop and four Ministers* to one month's imprisonment, or to give security to leave the state. *Eight* other ministers were also sentenced separately, to receive *ten lashes*, or pay a fine of *five dollars*. *Patriot.*

The account from Antigua is truly gratifying; it evinces a spirit of wisdom and humanity. The account from Charleston is the reverse; it evinces a spirit of folly and barbarity. "Surely oppression maketh a wise man mad." Oppression has this effect both on the oppressor and on the oppressed. The barbarous course adopted by the city Council is the "Road to Ruin," as truly as the course adopted at Antigua tends to conciliate the slaves and to prevent revolt and insurrection. Multiplying the oppressions of the slaves, and prohibiting their meeting for religious and moral instruction, are but treasuring up wrath against a day of wrath which will assuredly overtake the oppressors. The cries of these Africans cannot fail to "enter into the ears of the Lord of Sabaoth;" and although he bears long with oppressors he will not bear always.

In the United States much has been said of the tyranny and oppression exercised in other countries. Loudly have we *boasted* of our republican institutions, our liberty and equal rights; yet in this land of freedom there is perhaps, a greater number of fellow beings held in absolute slavery than in any other nation on which the sun is suffered to shine. Of this we may be very certain, that, in this world, the sun has no opportunity to shine on another nation so palpably inconsistent as ours. If but an individual of our white citizens is deprived of his personal rights in a foreign land, our country is filled with clamor and threatenings of war from one end to the other. But as a nation, we can tamely behold a number of black and colored people, greater than the whole population of New-England was in 1800, degraded to the condition of *slaves*, liable to be bought and sold as *property*, and a great portion of them denied the means of education and religious instruction! In what other region does Heaven behold such a mass of oppression and iniquity!

In Charleston, it appears, a military guard is employed to interrupt the religious meetings of the oppressed Africans on the Sabbath; and their compassionate teachers are doomed by the city Council to imprisonment, or banishment, corporal punishments or fines! Thus the state of society advances in the capital of South Carolina! What will be their state at the end of the present century, if they continue to advance in this direction?

We know that the plea for this outrageous persecution is, that "by sundry acts of the legislature, it is positively forbidden that slaves or free people of color should assemble for the purpose of mental instruction, unless a majority of the assembly be composed of white people." Such are the republican laws of South Carolina! What law of Spain, Portugal, or of the Pope, or of the Inquisition, is more repugnant to the rights of man? We do not wonder that these oppressors of the Africans are afraid of their lives, nor that they think a military guard necessary for their protection. But the time will come when a military guard will not defend them, either from the upbraidings of a self-comdemning conscience, or from the anger of a righteous God. And, on the whole, it is hard to determine, whether the slaves are entitled to a greater share of our concern than their unrelenting oppressors.

ORDINATION.

The Rev. John Gorham Palfrey was on Wednesday 17th ult. ordained as Pastor of the Church in Brattle-square. Prayer, by the Rev. Dr. Thayer of Lancaster; Sermon, by the Rev. Dr. Porter; Ordaining Prayer, by the Rev. President Kirkland; Charge by the Rev. Dr. Osgood, of Medford; Right Hand of Fellowship by the Rev. Mr. Frothingham; Prayer, by the Rev. Mr. Colman, of Hingham; Benediction, by the Rev. Mr. Palfrey.

THE

CHRISTIAN DISCIPLE.

No. 8. AUGUST, 1818. Vol. VI.

REVIEW OF A MASSACRE IN LANCASTER COUNTY, PENNSYLVANIA, IN 1763.

THE melancholy account now to be exhibited is copied into Proud's History of Pennsylvania from a pamphlet which was printed immediately after the events occured—entitled, "A Narrative of the late Massacre, in Lancaster County, of a number of Indians, friends of this Province:"—

"These Indians were the remains of a tribe of the Six Nations, settled at Conestogoe, and thence called Conestogoe Indians On the first arrival of the English in Pennsylvania, messengers from this tribe came to welcome them, with presents of venison, corn and skins; and the whole tribe entered into a treaty of friendship with the first Proprietary, William Penn; which was to last as long as the sun should shine, or the waters run into the rivers.

"This treaty has been since frequently renewed, and the chain brightened, as they express it, from time to time. It has never been violated on their part, or ours till now. As their lands by degrees were mostly purchased, and the settlement of the white people began to surround them, the Proprietary assigned them lands on the manor of Conestogoe, which they might not part with. There they have lived many years in friendship with their white neighbours, who loved them for their peaceable, inoffensive behaviour.

"It has always been observed that Indians, settled in the neighborhood of white people, do not increase but diminish continually. This tribe accordingly went on diminishing, till there remained in the town or manor, but 20 persons—seven men, five women and eight children, boys and girls.

"Of these, Shebaes was a very old man, having assisted at the second treaty, held with them by William Penn, 1701; and ever since continued a faithful friend to the English; he is said to have been an exceeding good man, considering his education, being naturally

of a most kind, benevolent temper.

"This little society continued the custom they had begun when more numerous, of addressing every new Governor, and every descendant of the first Proprietary, welcoming him to the province, assuring him of their fidelity, and praying a continuance of that favour and protection which they had hitherto experienced. They had accordingly sent up an address of this kind to our present Governor, John Penn, Esq. on his arrival; but the same was scarce delivered when the unfortunate catastrophe happened, which we are about to relate.

"On Wednesday the 14th of December, 1763, fifty seven men, from some of our frontier townships, who had projected the destruction of this little commonwealth, came all well mounted, and armed with firelocks, hangers and hatchets, having travelled through the country in the night to Conestogoe manor. There they surrounded the small village of Indian huts, and just at break of day, broke in upon them all at once. Only three men and two women and a young boy were found at home —the rest being out among the neighbouring white people. These poor defenceless creatures were immediately fired upon, stabbed and hatcheted to death! The good Shebaes among the rest, cut to pieces in his bed. All of them were scalped, and other wise horribly mangled. Then their huts were set on fire, and most of them burnt down!

"The magistrates of Lancaster sent out to collect the remaining Indians, brought them into the town, for their better security against any farther attempts; and, it is said, condoled with them on the misfortune which had happened, took them by the hand and promised them protection. They were put into a work-house, a strong building, as the place of greatest safety.

"These cruel men again assembled themselves; and hearing that the remaining 14 Indians were in the work-house at Lancaster, they suddenly appeared before the town on the 27th of December. Fifty of them armed as before, dismounting, went directly to the work-house, and by violence broke open the door, and entered with the utmost fury in their countenances. When the poor wretches saw they had no protection nigh, nor could possibly escape, and being without the least weapon of defence, they divided their little families, the children clinging to their parents; they fell on their faces, protested their innocence, declared their love of the English, and that in their whole lives they had never done them injury; and in this posture *they all received the hatchet!* Men, women and children were every one inhumanly murdered in cold blood!

"The barbarous men who committed the atrocious fact, in defiance of government and

of all laws human and divine, and, to the eternal disgrace of their country and their colour, then mounted their horses, huzzaed in triumph, as if they had obtained a victory, and rode off unmolested!

"The bodies of the murdered were then brought out, exposed in the street till a hole could be made in the earth to receive and cover them. But the wickedness cannot be covered, and the guilt will lie on the whole land till justice is done to the murderers. The blood of the innocent will cry to heaven for vengeance."

"But these people, being chiefly presbyterians, seem to think they have a better justification—nothing less than the *word of God*. With the Scriptures in their hands and mouths, they can set at nought that express command—'*Thou shalt do no murder*,' and justify their wickedness by the command given to Joshua to *destroy the heathen!* Horrid perversion of Scripture and religion! to father the worst of crimes on the God of love and peace!"

The name neither of the writer nor the printer was given with this Narrative, but the Historian says they were "supposed to be as nearly connected as FRANKLIN and HALL."

As this horrid massacre took place in Pennsylvania, and as it is known that the religious principles and pacific policy of William Penn had occasioned peace for 70 years between the white people and the Indians; it will be natural for many to ask—How came this peace to be interrupted? To this inquiry it may be answered, that several causes cooperated to produce the deplorable result; but the principal cause was this—an inundation of foreigners came into the province with the principles and spirit of war, and excluded the Quakers from that share in the government which they had formerly possessed.

The presbyterians, who murdered the harmless tribe, are represented as deluded fanatics. Under the influence of a malignant enthusiasm they destroyed their poor Indian brethren as an acceptable sacrifice to the FATHER OF MERCIES. But how dreadful is that delusion which led professed Christians to believe that God could be pleased to see them engaged in murdering his *heathen children*! this delusion however was not confined to the 57 murderers of the Conestogoe tribe, it was spread in a greater or less degree over the other provinces. It became, also, a kind of hereditary disease, which perhaps has not been wholly exterminated to this day. There are now not many of our countrymen who would approve the massacre in Pennsylvania; but is it certain that the wars with the Indians in our own time will appear less abhorrent to future generations, than the massacre of the friendly tribe does to us? We blush for deluded men who could so wantonly exterminate a harmless people. Why

do we not blush for the butcheries of our age? How often have rulers authorized the invasion of provinces, with as little justice and as little cause of offence, on the part of the invaded, as there was in the case of the massacre in Lancaster county!

Will any plead that the perpetrators of this atrocious deed had no authority from any government for what they did, and that this makes an essential difference between their conduct and the usual murders of the innocent in time of war? Let it then be supposed, that the same harmless tribe had been slaughtered by an order of some government: would this order have rendered the deed less unjust and horrible? If it would in any degree have abated the criminality of the immediate agents, would it not also have exposed the rulers who ordered the slaughter to the just vengeance of Heaven, and to the abhorrence of all good men? Yet how many hundreds of instances might be collected from history, in which murders of the innocent, equally atrocious and inhuman, have been ordered by rulers, who bore the name of Christians, and still gloried in such horrible exploits.

Wanton butcheries of the innocent, in the wars of rulers, are regarded as things of course, as unavoidable events, and always to be expected. The people of each nation have been disposed to excuse them in their own troops, or to cover them with a cloud of military glory. But such clouds will be dispersed; the Sun of righteousness and peace will shine; and the murders of war will yet appear in their true colours. Then the instigators of such scenes of barbarity and violence, will be numbered with the bewildered wretches who murdered the Conestogoe Indians.

WHEREFORE DO THE WICKED LIVE AND PROSPER?

THERE is scarcely any topic which has been more frequently the subject of doubtful and anxious contemplation, or has given rise to more bold and unjustifiable speculations concerning the moral government of God, than the little regard which seems to be paid to personal character in the distribution of temporal enjoyments. Men frequently indulge the sentiment, and sometimes have not hesitated to affirm, that it is utterly inconsistent with the rectitude of divine government to distribute favors with a promiscuous hand to the just and the unjust. Why, say they, is not sentence against an evil work speedily executed? Why are bold offenders permitted to trample with impunity on every moral and religious right? Why is successful villainy allowed to insult the tears, and riot in the distresses of humble and injured innocence?

A little reflection will convince us that there is nothing in the circumstances attending the condition of the unrighteous that can impair our confidence in the moral government of God. We do not however deny that success frequently attends the wicked and that they thrive with all the luxuriance of the green bay tree. But it is nevertheless certain that men do not sufficiently discriminate between the *means* of happiness and happiness itself. A man may have all those possessions that are usually means of happiness, and yet be completely wretched. For it is the mind only which can furnish the principles of real enjoyment. Can popular applause confer any happiness on the wretch who is oppressed with the remorse and fearful apprehensions of a guilty conscience? Will the recollection of vast possessions soothe the guilty mind trembling at the near prospect of the opening tomb? Conscience will arraign the culprit at her bar, and subject him to the penalties of a spirit wounded with remorse and wrung with despair. In fact, there is scarcely any crime whose indulgence does not contain the seeds of its own punishment. The votaries of licentious pleasure purchase a transient gratification at the expense of their health and fortune. The envious man is continually wounding himself with the thorns which he has planted in his own pillow. He who indulges a spirit of pride is the most dependent of all men, being obliged to trust his happiness to the caprice of every person with whom he is connected. Perhaps he may be endued with the robes of office and abound in the possession of wealth, and yet be liable to have the exclamation forced from him—"all this availeth me nothing," merely because some Mordecai withholds his tribute of respect.

Who would accept the miser's wealth, if he must also possess the miser's soul?—Doomed to suffer the most abject poverty in the midst of profusion—to be pointed at abroad, and to be distracted at home by the contending passions of desire and fear. The sons of riot and dissipation may deceive the unthinking multitude by their noisy mirth, but it is like the irrational and frenzied joy of the maniac who dances to the music of his chains. Guilty indulgencies will be succeeded by the pangs of remorse—and it will generally be found that the observation of a heathen philosopher is perfectly correct—"As malefactors," he says, "when they go to punishment carry their own cross, so wickedness generally carries its own torment with it."

We see then that punishment overtakes the wicked in this life, much more frequently than is usually imagined. But even admitting what is frequently asserted, that bad men do not come into trouble more than others; still we can discover reasons abundantly sufficient to satisfy us of the propriety of delaying

their punishment. Indeed if exemplary punishment immediately succeeded the perpetration of crime, the most virtuous part of society would be involved in deep and complicated distress.

Society is a complicated machine, in which almost every member sustains a necessary, although perhaps a humble office. If you withdraw any one, even of the subordinate parts, its effect is in a greater or less degree experienced in other parts of the system. Suppose then that the moral government of the world were such that the punishment of the wicked was not delayed for a moment—suppose you were constituted a minister of divine justice, and that, in the warmth of your indignation, you were actually to call down fire from heaven on those bold transgressors, whom you esteem worthy of instant destruction; are you certain that no one else would feel the weight of your powerful displeasure? Is the person whom you deprive of existence wholly removed from all the tender and necessary connexions of life? Are you sure you have not broken the most important link in that chain from which was suspended the fondest wishes and fairest expectations of many who are more conspicuous for their virtues, than the offender for his sins? Is it not possible the strongest hopes—the most flourishing prospects and the dearest interests of an unoffending family, have been buried in the ruins of an individual?

Instead then of murmuring at the prosperity of the wicked, or questioning the rectitude of that system which permits the vicious to exist in the present state, we ought rather to admire that wonderful forbearance which is exercised in order to produce the happiness and security, the ease and enjoyment of the virtuous and the just. But there are other important reasons for the divine forbearance.

If punishment immediately succeeded the offence, life would not be a state of probation. Man could hardly advance his claims to the honour of being a free agent. Acting under the influence of immediate and tremendous punishment, his actions would be more the effect of constraint than of choice. His mind would be so agitated as to preclude the possibility of deliberation. He would have no opportunity of displaying the sincerity of attachment, or the purity of his motives by a voluntary and cheerful obedience. He could not walk by faith in the perfections of Jehovah, but by a slavish fear of of his displeasure. Instead of a tender and indulgent Benefactor, God would rather appear to him a stern and implacable Judge and Executioner. The heart would not be attuned to the tender feelings of religion, because fear would usurp the place of love.

Should the Divine indignation instantly crush the wretch who disobeys, our real character would not display

itself. The disposition of a man is not to be determined by a few individual acts. Good men have sometimes obscured the dignity of their real characters by a few unworthy compliances; and the most abandoned have by a few splendid deeds disguised themselves in the robes of angels of light. But God who reads the secret thoughts of the heart will judge us by our prevailing dispositions. He may discover reasons which are wholly removed from our observation, that induce him to spare those whom we should promptly destroy. They may possess correct principles which we have not been able to recognize. Possibly he who waits to be gracious perceives that by longer forbearance, by gentle and timely discipline, some latent sparks of goodness may be kindled to a flame. He who is not willing that any should perish, may prolong their existence, because, while life continues, there is a possibility of reformation.

The propriety of permitting the wicked to live and prosper will further appear, if we consider that the present life is designed to be a state of discipline and improvement, to fit us for more perfect happiness hereafter. The mixed state of society is peculiarly calculated to answer this purpose. The crimes of the wicked call into exercise some of the noblest virtues that adorn the hearts of the righteous. Were it not for this, men would possess little more than a mere negative goodness. They would have no opportunity of displaying their sincerity, their magnanimity, patience, fortitude and forgiveness. They would lose one of the most powerful stimulants to vigilance and exertion. They could not exhibit the majesty of virtue by standing forth in the worst of times to resist the torrent of vice and immorality—to allure by their example—to reform by their instructions and reproof. Nay the very vices of the wicked may afford useful instruction to the righteous. They are enabled to avoid the dangers to which they are most exposed, by observing the small beginnings and gradual progress of those vices which have ruined many around them:—By seeing this man overwhelmed with poverty and disgrace by habitual intemperance, which originated in an unguarded indulgence of social feelings and merriment;—another abandoned to the grossest profligacy and impiety, which may be traced to a neglect of public worship and the established duties of religion;—a third sentenced to make public reparation to the laws for acts of fraud and theft, proceeding from an avaricious spirit, that was probably indulged at first in trifling deceptions and petty thefts—and so of almost every other crime. They stand as beacons to point out the rocks on which others have split. Not only this, they frequently render the virtuous resolutions of the righteous more strong, by ex-

hibiting sin in its most odious and disgusting forms—by presenting to our observation men whose intellectual powers might have assimilated them to angels, but whose corrupt passions have actually degraded them below the brutes; spectacles such as these cannot fail to impress and instruct.

These are some of the reasons, which are obvious to us; and without doubt in so vast a system as that of the universe, there are many reasons which we cannot comprehend, why bad men should be continued in society. But even from those considerations which have been advanced, we think no man can regard it as a subject of disquietude or complaint that the virtuous are not indulged with uninterrupted prosperity, or that speedy and summary justice is not inflicted on the workers of iniquity.

If, however, it shall be affirmed that there are occurrences which cannot be accounted for on any of the principles which have been advanced, yet the scriptures refer us to an event that will completely vindicate the moral government of God. Let not the righteous repine under the parental chastisements of God, nor distress themselves on account of the prosperity of evil doers;—and let the wicked also remember that their triumphing is short; for behold the day of the Lord will come when the apparent inequalities of the present life will be adjusted, and men shall receive according to their deeds. For we must all appear before the judgement seat of Christ, that every one may receive according to that he hath done, whether it be good or bad. A.

D. M. MANNI.

We frequently find in the annals of literature instances of longevity. Whoever wishes to display his erudition may name a considerable number. We however shall at present confine ourselves to the Tuscan Macrobius of our own day, viz. Sig. Domenico Moria Manni, a Florentine Scholar, incomparable and excellent on account of his study, manners and religion. He was born at Florence April 8th, 1690. His parents were Joseph Manni and Calerina daughter of Gio. Bootispa Patriarchi, some particular friends admirers of his talents, assisted to instruct him in the Belles Lettres. However he was wont to call Casotti his master. Being the son of a Printer, he was obliged early to employ himself in that profession. His cultivation and assiduity perhaps, would have made him respectable in this art, equal to the Guinti, the Torrentini or the Gioliti; but the rigorous treatment of his father, in exacting from him labour and gain superior to his age, checked him. He was therefore imperceptibly led into the way of the literati

and by force of genius particularly devoted to the study of antiquity, history and his mother tongue. By the want of patrimonial inheritance, he had much difficulty to support his studies : and so much the more, being inclined to settle ; he married, at the age of 39, Calerina, daughter of Baccio Cappelli, by whom he had 18 children. Notwithstanding partly by frugality and partly industry, he was enabled not only to live reputably and educate his family, but even to purchase some lands, amongst which was a little villa with an estate near Impruneta in which he took great delight. His chief dependence was printing and some employments. An Author who prints on his own account in Italy supports the printer and bookseller, but generally does not promote his own interest. In Manni, however this circumstance was not verified ; because being thoroughly acquainted from education, with the typographic economy, he was able to make considerable profit, further augmented by a skilful choice of generous patrons. His principal occupation was a place among the officers of the General Archive at Florence which he held from 1750 to 1784. The putting in order of the writings of the Archive of the Morte Comune, intrusted to him and punctually executed in 1744, led him to this office. An employment of this nature did not divert him from his favourite studies, but rather confirmed them. Moreover the Professorship of the Tuscan tongue in the seminary at Florence and the direction of the celebrated library strozziana, lately purchased by his Royal Highness, placed him more immediately in the class of the literati. He had these two posts given him in the same year, 1736; the first by the Archbishop Martelli the second by Carlo Tommaso Strozzi ; whose choice was fully justified by the publication of his Lectures and putting in order and illustrating the library. It would be now time to speak of his writings, the editions he procured for the Republic of Letters, and in short, of all the acquisitions he made for it, but who would wish to undertake the task of writing his eulogium ? His works were so many, that whoever would wish to comprehend them all, would scarcely be able to mention their titles It is sufficient to say, he employed the whole time of his long life, excepting the engagements of the necessary charge and care of his family, in composing, copying and making annotations. He laid aside the pen, when the chill of constitution warned him of its approaching dissolution. There is a necessary death, which Bacon calls aridity ; this was his case on the 30th Nov. 1788, when inexorable fate envied him near 17 months to compleat a century. He left six children, 4 sons and 2 daughters to survive him ; but the works he has published will much longer survive. We pass over the

honours he acquired in his country, in the different magistracies, delegations and mayoralties he served; the patents he received from the most eminent Academies of Italy; a work dedicated to him by Bali Tommaso Farsetti, a noble Venetian and a Brief of Clemente, 14 addressed to him, in confirmation of his friendship whenhe was a monk. That which more immediately concerns us at present, is his character. We often look for practical philosophy where it ought to be, rather than where it really is. Here we find it in a man of learning who never received the principles of science in the University. Manni united to a copious erudition and knowledge of the Tuscan language, the humblest opinion of himself, great moderation, and a consummate delicacy in point of honour. He was affable with every one, whether in prosperous or adverse circumstances, sincere, respectful, ready to forgive, cheerful, scarcely ever dejected. He reckoned amongst his domestic troubles, the severities of his father; his sister who was confined to her bed from seven years old to the age of seventy-seven; his eldest son became foolish from a fright; his wife from the like accident, was rendered infirm and incapable of the affairs of the family for many years before her death; lastly the charge of a numerous family. At the age of 90, he used to say that he seemed then to enjoy life. The article of Divine Providence was so evident to him that he could not by any means bear the least distrust of it in others; as he used to say, he had seen the clearest proofs of it in his own house. He thanked God for having given him genius for application and study, by which he had found great relief in his afflictions. He only feared he had not directed his labours to the glory of God; therefore he often rectified his intentions, that they might be approved. He felt with regret, the commendations bestowed on him by others, saying, he was not worthy of it. Thus to a correspondent, a nobleman of the Venetian state, who sought his acquaintance, in order to compile his life, he answered with great energy, that the seed of ambition is too much cherished in the breast of men of learning, which he had always endeavoured to stifle, therefore it appeared to him an indiscretion, when he was near the end of his days to foment it. One might with truth affix to his tomb this epitaph: He lived many days for the benefit of learning, his family and country.—*Abridged from the Italian Mercury, June*, 1789.

THE KALIKAPURANA.

"In this abominable book human sacrifices are held to be a right inherent in the Princes, to whom they are a source of wealth, the cause of victory and other temporal blessings." *Christ. Obs. Sept.* 1817, p. 583.

The Kalikapurana is one of the Sacred Books of the Hindoos. The account of it was given by Abbe Dubois in his "Description of the Characters, Manners and Customs of the People of India." Human sacrifices are mentioned among the abominations practised by the Hindoos; and the Book which authorizes these sacrifices is denounced as an abominable Book."

The Hindoos have several customs of offering human sacrifices—as falling prostrate to be crushed to death by the wheels of the carriage on which their idol is moved, and the burning of women on the funeral piles of their deceased husbands. In other instances parents sacrifice a child by casting it into the Ganges, and, from the account before us, it appears that rulers are considered as having a right to sacrifice subjects. These sacrifices are made as religious offerings—as means of propitiating the Deity and procuring his favor. This being the case, it is very justly inferred by Christians that the Hindoos must have very unworthy conceptions of God, and that they impute to him a bloody and odious character. On the ground of these barbarous sacrifices Christians are urged to exert their influence and to do all they can to save the Hindoos from these fatal delusions, and to give them more just and noble conceptions of the Supreme Being.

As the Hindoos received these customs by tradition and education, and as they are enjoined in Books which are by them deemed sacred, it is found difficult to persuade them to abandon what has been so long regarded as essential to their welfare. Instances of conversion however have occurred through the instrumentality of missionaries; and no exertions are deemed too great to effect the abolition of such horrible sacrifices. Accordingly the most impressive appeals are made to excite the sympathy and compassion of Christians, and to persuade them to unite for the noble and beneficent object of converting the Hindoos from the error of their bloody ways.

Shall we discountenance such humane and benevolent efforts? God forbid!

Some questions, however, occur of a very important nature, and which seem to deserve serious attention. As the object is to convert Hindoos and other pagans to Christianity—this question occurs—"Are we better than they?" The answer will readily be given—'By nature we are not.' The next question is—Are Christians better than Hindoos by practice?—Have Christians no custom of offer-

ing human sacrifices which is as bad or worse than those which we wish to reform in the Hindoos? Are there no professed Christians who persuade themselves and who try to persuade others, that human sacrifices are permitted and required by our Sacred Book—the Gospel of peace? And is this Book also such an "abominable Book?"

Do not a great majority of Christians admit that the "human sacrifices" made by war "are a right inherent in the Princes"—or other Rulers—"to whom they are a source of wealth, the cause of victory and other temporal blessings?" Do not many Christians try to prove that rulers have this right, and that it is the duty of subjects to consent to be thus sacrificed whenever the Ruler says the word? and that too without inquiring, why, or wherefore? Now if our sacred Book is of this abominable character—if it really teaches that rulers have a right whenever they please to sacrifice their subjects, by calling them into a field of battle—What is our Sacred Book better than the Kalikapurana?

As to the *mode* of offering human sacrifices, Christian rulers have certainly no advantage of the Hindoo princes; for it is not less horrible or inhuman to offer such sacrifices by murderous combat, and with hatred, malignity and revenge, than to offer them as a religious sacrifice, unaccompanied with these odious passions. In Christendom we do not see people prostrate themselves before the idol Juggernaut to be crushed to death; but we see them prostrate before the idols Ambition, Avarice and Revenge, to be slaughtered by thousands and tens of thousands. We do not behold parents casting their children alive into the Ganges to be destroyed by sharks; but we see parents educate their children for war and slaughter, and tamely resign them to sharks in human form, whose avarice and ambition will swallow whole provinces, but never say, "it is enough." And what is still worse, these destroyers of men are often idolized and praised by Christians as Saviors. The Hindoo bows his knee to an idol which can do him neither good nor harm; the Christian is too often seen paying homage and adoration to men who have acquired preeminence by doing mischief. And as though it were their delight to pour contempt on the character of the Messiah, Christians are seen extolling as Gods or Demi-Gods those who came *not to save men's lives, but to destroy them.*

In respect to the character imputed to God by the different customs of offering human sacrifices—that which is imputed by the custom of Christians is much more abhorrent than that suggested by the practice of the Hindoos. In both cases it is imagined that God approves the sacrifice. Are we then shocked to find the Hindoo imputing to God a character to be pleased with suicide, or with the offer-

ing of children by parents, or of subjects by rulers, not from enmity but from misapprehension respecting the nature of acceptable services? How much more shocking to suppose that God can be pleased with human sacrifices offered under the influence of murderous ambition, insatiable avarice, or implacable malignity and revenge! I can hardly conceive of a more detestable character, than that of a man who can delight to see armies of his brethren wantonly and maliciously butchering one another! How horrible then to suppose the Father of all is of such a character, that he can witness with complacency and approbation such scenes of carnage and murder among his children! Yet such a detestable character is imputed to God by warring Christians; for each of the parties at war supplicates his aid, and expects his approbation.

It is probably a truth that the people of every country are blind in regard to the immorality of the vicious customs in which they have been severally educated. Christians in general, for many ages, have been as blind to the immorality of war, as the Hindoos are to the evils of their peculiar and sanguinary customs. This blindness of Christians, however, is far more wonderful than that of the Hindoos; for the Books, regarded as sacred by the Hindoos, approve and require human sacrifices; but our Gospel of Salvation enjoins peace on earth and good will to all men—it requires of each that love which worketh no ill to its neighbour. Besides, if we consider the dreadful amount of human sacrifices which are offered in the wars of Christians—the hatred, revenge and inhumanity with which these sacrifices are made, and the shocking extent of vice and misery produced by the custom—we shall see still greater reason to wonder at the blindness of Christians. Probably within the last 20 years a number of human beings has been sacrificed by the wars of Christendom equal to the present population of the U. States. To this we may add millions and millions more who have been wounded or bereaved, or reduced to wretchedness and despair, by these inhuman wars. Nor is this all; for there is scarcely a vice or a crime that can be named, which is not authorized, encouraged, excited or nourished by this detestable custom. If, therefore, the Christian's God is pleased with the custom of offering human sacrifices by war, he must be pleased with every vice and crime which is forbidden by the gospel.

The Christian is shocked when he reads Dr. Buchanan's account of the scenes which he witnessed at Juggernaut—the vast concourse of people, the blindness of the worshippers, the human sacrifices which were offered, and the piles of skulls and bones occasioned by the multitude of former sacrifices. On reading these accounts the

Christian feels as though something should be done; some great effort made to open the eyes of the Hindoos, and to abolish their dreadful customs. This is feeling as he ought to feel.

Now let this same Christian take the most authentic accounts of the modern wars of Christendom—let him read the descriptions of the renowned battles of Smolensko, Borodino, Leipzig and fifty others; let him compare these scenes of havoc and horror, and the conduct of Christians on these occasions, with the most revolting accounts of the Hindoos as given by Dr. Buchanan;—then let him say, in the fear of God, which country affords the more horrible scenes, and which people have the greater need of being converted to the Christian religion.

Military Ambition, Avarice and Revenge are the *Juggernauts* of Christendom. To these idols human sacrifices are offered in numbers almost surpassing belief, and in a manner the most inhuman. Dr. Buchanan speaks of Juggernaut as the *Moloch* of the Hindoos; but Christians also have their Molochs, more insatiable in their thirst for blood or their demands for human sacrifices than the Juggernaut of India; and the custom of war which has been semi-deified throughout Christendom is, in my opinion, more fatal as well as more repugnant to christian principles, than any one of the Hindoo customs described by the worthy writer of the "Christian Researches."

While therefore we applaud the benevolence which would convert the Hindoos to the Christian faith, and abolish their human sacrifices—we should not overlook the inconsistency of Christians, nor imagine that it is overlooked by God. All who are convinced of this inconsistency should feel no less concern for warring Christians than for superstitious pagans; they should be no less willing to exert themselves and to contribute of their property for the abolition of human sacrifices in Christendom, than in India. Indeed, it is important that Christians should first cast the beam out of their own eyes, that they may see more clearly to pluck the mote out of the eyes of their Hindoo brethren.

So long as the nations of Christendom shall continue in the practice of public war, their missionaries to the heathen, for the abolition of human sacrifices, must be subject to great embarrassments. For the heathen may with perfect propriety affirm, that, bad as their customs are, they have not one among them more inhuman, more impious or more horrible than the custom of war, to which Christians themselves have attached the highest renown; and that it cannot possibly be worse to offer human sacrifices after the manner of Hindoos, than after the manner of Christians.

While Christians shall gen-

erally believe that public wars are consistent with that spirit of meekness, love and forbearance which the gospel requires, the influence of Christianity on the character of nations must be very inconsiderable, compared with what it would be if the opposite opinion were generally adopted. As the popular opinion now is, the worst passions and the worst crimes which have any place in the history of man, are sanctioned by public authority, and practised as consistent with the gospel of Jesus Christ. But if the conduct of rulers and nations in their public wars is not morally evil, but consistent with the precepts of the gospel, it is just, reasoning from the greater to the less, to infer, that private murder, robbery, and all the atrocious conduct of the most abandoned individuals in private life, are consistent with the christian religion; and on the whole, that there is no such thing as moral evil among men.

Hence we may safely conclude, either that Christians have been under the influence of "strong delusions," and have "believed a lie," in supposing that public wars are consistent with the precepts of the Messiah, or that the Gospel, like the Kalikapurana, is an "abominable Book."

OBJECTIONS TO THE ABOLITION OF CAPITAL PUNISHMENTS.

Objection 8. "We cannot conceive it to be reconcilable with the wisdom and goodness of God, to have enjoined any positive precepts upon any nation, in opposition to his moral precepts. He never suspends, nor counteracts, nor commands his creatures to counteract his moral rules."

Answer. The ways of God are past finding out! I will mention some facts. God commanded Abraham to sacrifice his innocent son Isaac! This appears to be a command to counteract the moral rule, Thou shalt not kill. I will grant that the command given to Abraham was binding on him; but I contend that no other father is bound by the command given to Abraham, to perform a similar act. In like manner I grant that the penal laws given to the Israelites, were binding on them; but I contend that none of those laws are binding on us.

Obj. 9. "But the matter is put beyond all doubt by a solemn precept which God gave to Noah soon after the deluge, and consequently to all his posterity. Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. That this is a moral precept which was to stand in full force in all ages of time, is evident, because a moral reason is given to enforce it. If it remains true in all ages, that God made man in his own image, then the command to destroy the life of the murderer, founded on this reason, continues in full force and virtue."

Answ. In order to discover the true meaning of this text, I think it is necessary to attend to some of the next preceding verses. Verse 3. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." When man was first created, God gave him the herbs of the field, and the fruit of trees, for food. And in this verse, for the first time, he grants him permission to eat the flesh of animals. "Every moving thing that liveth shall be meat for you." The expression is unlimited and universal. It includes the whole genus of animals, or living creatures, of which mankind forms one species. But we find two important exceptions to this general rule in the two next verses. Verse 4. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Here the eating of the blood of all animals is forbidden. Verse 5. "And surely your blood of your lives will I require: at the hand of every beast will I require it: and at the hand of man; at the hand of every man's brother, will I require the life of man." I would ask what other language could have been used, that would have impressed on the mind of man a higher sense of the sacred importance and inviolability of his life! This verse is a solemn denunciation against the shedding of any human blood: and is in perfect concord with the sixth commandment, which absolutely forbids it, without any proviso, or exception. In the 5th verse men are warned not to shed any human blood; because God will require it at their hands. And lest that awful denunciation should prove insufficient to deter blood-thirsty man from committing the atrocious crime, in the sixth verse they are warned of the consequences, which in this life generally follow the bloody deed; as effects will follow their causes; namely, that by so doing they put their own lives in jeopardy. It rouses in the survivors, all the vindictive passions, jealousies and fears for their own safety, that are implanted in our nature. And these have generally been sufficient to cause the blood of the murderer to be shed; and thus the fore-warning in the text hath generally been verified. I consider this text, in connection with the context, not as a command to shed the blood of the murderer, but as a most solemn warning to every man not to take away the life of any human being, for food, or on any pretence whatever.

In the first place I would premise that our auxiliary verb *shall*, does not always imply a command. It is frequently used by the translators of the Bible in lieu of the verb *will*, as declarative of something to happen in future. Our Saviour said to his disciples, "One of you *shall* betray me." And again, "He that dippeth with we in the dish *shall* betray me." These are not to be considered as commands,

but only as declarations of what would come to pass. Our three words *shall be shed*, are expressed by one word in several ancient languages, and the same word stands for *will be shed*.

I consider the reason assigned, "For in the image of God made he man," that is, all mankind, as being good against all shedding of human blood; because all men, even *murderers*, are made in the image of God. This reason assigned in the text, instead of supporting the construction given to it by the objector, appears to me to be in direct contrast and opposition to it, and is, in my opinion, an irrefutable argument against the effusion of any human blood!

Obj. 10. "This command to punish the murderer with death, hath been viewed as binding on all mankind in every period of the world, by such as have been favoured with divine revelation; and they have acted accordingly, from age to age, down to the present time."

Answ. It seems that the objector does not pretend to have discovered in this chapter a divine command to inflict capital punishments for any crime, except murder. Now if mankind had restricted capital punishments to the crime of murder, there would have been some plausible grounds for his assertion. But it appears from all history, sacred and profane, that vast numbers of the human race have been put to death by judicial tribunals for other crimes and pretences, or when perfectly innocent. The best estimate that I can make on my acquaintance with the history of man from the days of Noah to the present time, is, that of the many thousands who have been subjected to death by civil tribunals, not one out of twenty (perhaps I might say, not one out of an hundred) hath suffered for the crime of murder. Hence we may safely conclude that all those who have been favoured with divine revelation have *not* inflicted capital punishments in obedience to any supposed command in this chapter. It is further evident from the practice of all nations who have been favoured with divine revelation, that they have not viewed this text as a divine command to put all murderers to death, because the chief magistracy, in all nations that we are acquainted with, have constantly claimed and exercised a right of reprieving or pardoning all convicts for murder, as well as for all other crimes. Now if they had considered this text as containing a "positive command from God binding on all mankind to punish the murderer with death," they would not have claimed and exercised a prerogative of pardoning, or rescuing from that penalty, those whom God had sentenced to it.

Obj. 11. "The shedding of innocent blood is a crime of such a horrid nature, that, in numerous instances, such as have perpetrated it, on a cool

reflection upon their wickedness, have had their minds so harrowed with keen remorse, as to impel them to a confession of the fact, although they knew they must suffer death."

Ans. I would ask the objector, whether he thinks that death is the most suitable punishment for such sincere, remorseful, and broken-hearted penitents? Or does he imagine "that the lives of others would be endangered by such?" Will nothing short of their *extermination* satisfy the hardness of the human heart? God will not *break* the bruised reed, nor *quench* the smoking flax. He is merciful to penitent sinners! But their fellow men, their co-equals, subject to like frailties and infirmities, abhor and detest the blemishes in their own likenesses. They cannot endure the company of their frail fellow-sinners. They will not suffer them to remain on *God's earth, his appointed time*, even in confinement, or banishment!!!

Obj. 12. In the black catalogue of human crimes, we find some that are of so deep a dye, and so horribly wicked, that we can hardly devise punishments adequate to the crimes. Great crimes, call for great punishments. A repeal of all the capital statutes in the penal code, might weak the energies of government, and strengthen the bands of iniquity.

Answer. There are two systems of laws, namely, *divine* and *human*; and both of these, generally speaking, have a bearing on criminal causes.

It appears to me to be demonstrable from the reason and nature of things, that the civil judge in estimating the demerit of a civil crime, ought to consider it merely as a civil misdemeanor. In apportioning the reparation, or punishment of the crime, he ought to consider the sinfulness, of the act as not coming within his jurisdiction. By sinfulness I mean the violations of the divine law. I believe the truth of this position, and the importance of this distinction, will be acknowledged by our ablest civilians in theory, however little it may have been regarded in practice. The popular cry of a blood thirsty mob, in the trial of civil crimes, may have too much influence on a judge possessing a moderate share of candour, discernment, and impartiality. Witness the trial and condemnation of our blessed Saviour before the civil tribunal of Pontius Pilate.

God says, "to me belongeth vengeance, and recompence: I will repay." Whenever men have usurped this sacred prerogative of the Deity, under the specious pretence of assisting the Almighty in punishing the violations of his law (or rather to make a pompous display of their own hatred of all iniquity) they have given deplorable and incontestible proofs of their own frailty, and incompetency! By usurping "the power of death for a time," and under the pretence of rooting out the tares

from among the wheat, they have, in numberless instances, rooted up the wheat also.

The prevention of crimes will conduce much more to the peace, security, and happiness of the community, than the punishment of them. The multitude of crimes denotes the corruptness of government: and, eventually, occasions impunity. In order to effect a cure, the remedy must be applied where the evil originated. The frequency of punishments, lessens their value. The cruelty and inhumanity of them, will multiply crimes: for cruelty and inhumanity, like most other things, will beget their own likenesses.

The civil ruler (as well as the head of a family) by governing himself, and by exercising his authority with moderation, will soon acquire the love and respect of all his subjects: for a man in authority hath ample means of gaining an ascendency over all that are under him. By making them wise and happy, he will gain their affections; and these will increase and confirm his influence, and will beget in them a sincere regard for the laws. The path of duty will then become pleasant and delightful. And their love and respect for him, a sense of duty, and a regard to their own happiness, will ensure a more valuable, and more lasting obedience, than terror, compulsion, or cruelty.

The greatness of punishments does not have so beneficial an effect in preventing crimes, as many persons are apt to imagine.

The threatening of death, would be wholly disregarded by a person in a paroxysm of rage, fortitude or despair. All our bloody statutes will not restrain the duellist, the assassin, or the desperado; who in order to obtain the object of his pursuit, will risk his own life, and brave all dangers. Mankind have found by long and sad experience, that the threatening and infliction of death, will not lessen moral depravity; because more extra crimes are generallly committed during one capital trial, and public execution (exclusive of shedding his blood) than the culprit himself had been guilty of.

If our legislators would publicly acknowledge the sacred inviolability of the human life; and would renounce their *peculiar* privilege of *deliberately* shedding human blood, I firmly believe, that the duellist, and the assassin would no longer consider his profession as being *honourable*, and would renounce the practice.

Severity and cruelty, are more excusable in a savage, than in a citizen. They are insufferable in a christian! In the New Testament (the christian's constitution) we read much about our forgiving the trespasses of others against us, and but little about our punishing them. The Latin maxim, *Humanum est errare, Divinum parcere*, (it is man-like to transgress; God-like to forgive) is a noble spec-

men of heathen philosophy. But the pure principles of christianity, instruct us more fully, and more forcibly, in our moral duties. The divine precept to do to others, as we would that others (circumstances exchanged) should do to us, is a perfect rule of moral rectitude. Can any sober, reflecting man, who hath ever sinned against his God and Judge, expect forgiveness at the day of general retribution, if his tender mercies towards a fellow creature, are cruelty? Can a professor of christianity, in the exercise of an unrelenting temper, with a good grace pray his Heavenly Father to forgive his trespasses, as he forgives those who have trespassed against him?

Mankind are not such unbiassed and competent judges in criminal causes, as they imagine themselves to be. They manifest great dexterity in discovering, and magnifying the failings of others. Like Herschel's telescope, they bring into full view many failings of their neighbours, which would otherwise be invisible to the candid and naked eye. The beam in their own eye, magnifies the mote in the eye of their brother. It ought to have a contrary effect. A sense of their own frailties, ought to incline them to forgiveness; or at least to mercy and moderation.

I never beheld the public execution of any person with whom I had had any former acquaintance. But I have witnessed the execution of a number whom I never saw before they were conducted to the gallows. Their crimes were burglary, and desertion from our army. If such an affecting tragedy could force tears of sympathy from strangers, what would be the heart-rending agonies of an affectionate father, mother, brother, sister, or wife, to behold the unnatural scene?

SPEECH OF AN INDIAN CHIEF TO A SWEDISH MISSIONARY.

"In or about the year of our Lord, 1710, a Swedish Missionary preached a Sermon, at an Indian treaty, held in Conestogoe in Pennsylvania, in which sermon he set forth original sin, the necessity of a Mediator, and endeavoured by certain arguments to induce the Indians to embrace the christian religion. After he had ended his discourse one of the Indian Chiefs made a speech in reply to the sermon; and the discourses on both sides, were made known by interpreters. The Missionary upon his return to Sweden, published his sermon and the Indian's answer. Having wrote them in Latin, he dedicated them to the University of Upsal, and requested them to furnish him with arguments to confute such strong reasonings of the Indians. The Indian's speech, translated from the Latin, is as follows:

"Since the subject of his (the Missionary's) errand is to persuade us to embrace a new

doctrine, perhaps it may not be amiss, before we offer him the reasons why we cannot comply with his request, to acquaint him with the grounds and principles of that religion which he would have us abandon.

"Our forefathers were under a strong persuasion, as we are, that those who act well in this life shall be rewarded in the next, according to the degree of their virtue; and on the other hand that those who behave wickedly here, will undergo such punishments hereafter as are proportionate to the crimes they are guilty of. This hath been constantly and invariably received and acknowledged for a truth, through every successive generation of our ancestors. It could not have taken its rise from fable; for human fiction, however artfully and plausibly contrived, can never gain credit long among any people, where free inquiry is allowed; which was never denied by our ancestors, who, on the contrary thought it the sacred, inviolable, natural right of every man, to examine and judge for himself. Therefore we think it evident that our notion, concerning future rewards and punishments, was either revealed immediately from heaven to some of our forefathers, and from them descended to us, or that it was implanted in each of us at our creation, by the Creator of all things. Whatever the methods might have been, whereby God hath been pleased to make known to us his will, and give us a knowledge of our duty, it is still in our sense a *divine revelation.*

"Now we desire to propose to him (the Missionary) some few questions. Does he believe that our forefathers, men eminent for their piety, constant and warm in the pursuit of virtue, hoping thereby to merit everlasting happiness, were all *damned*? Does he think that we, who are their zealous imitators in good works, and influenced by the same motives as they were, earnestly endeavouring with the greatest circumspection to tread the path of integrity, are in a state of damnation? If these be his sentiments, they are as impious as they are bold and daring.

"In the next place we beg that he would explain himself more particularly concerning the *revelation* he talks of. If he admits no other than what is contained in his written book, the contrary is evident from what has been shown before; but if he says, God has revealed himself to us, but not sufficient for our salvation; then we ask, to what purpose should he have revealed himself to us in any wise? It is clear, that a revelation, insufficient to save, cannot put us in a better condition, than we should be in without any revelation at all. We cannot conceive that God should point out to us the end we ought to aim at, without opening to us the way to arrive at that end. But supposing our understanding to be so far illuminated, as to know it to be our

duty to please God, who yet hath left us under an incapacity of doing it, will this Missionary therefore conclude that we shall be *eternally damned?* Will he take upon him to pronounce damnation against us, for not doing those things which he himself acknowledges were impossible by us to be done? It is our opinion that every man is possessed of sufficient knowledge for his salvation. The Almighty, for any thing we know, may have communicated the knowledge of himself to a different race of people in a different manner.

"Some say they have the will of God in writing; be it so, their *revelation* has no advantage above ours; since both must be equally sufficient to save—otherwise the end of revelation would be frustrated. Besides, if they are both true, they must be in substance the same; and the difference can only lie in the mode of communication. He tells us there are many precepts in his written revelation, which we are entirely ignorant of. But these *written commands* can only be designed for those who have the writings; they cannot possibly regard us. Had the Almighty thought so much necessary to our salvation, his goodness would not have deferred the communication of it to us; and to say, that in a matter so necessary, he could not at one and the same time equally reveal himself to all mankind, is nothing less than an absolute denial of his omnipotence. Without doubt he can make his will manifest, without the help of any book, or the assistance of any bookish man whatever.

"We shall in the next place, consider the arguments which arise from a consideration of *Providence*. If we are the work of God, which I presume will not be denied, it follows from thence, that we are under the care and protection of God; for it cannot be supposed that the Deity should abandon his own creatures, and be utterly regardless of their welfare. Then, to say that the Almighty hath permitted us to remain in a fatal error, through so many ages, is to represent him as a tyrant. How is it consistent with his justice to force life upon a race of mortals, without their consent, and then *damn them eternally*, without ever opening to them a door of salvation? Our conceptions of the gracious God are more noble; and we think that those who teach otherwise do little less than blaspheme.

"Again, it is through the goodness of the Almighty that from the beginning of time, through many generations to this day, our name has been preserved, unblotted out by enemies, unreduced to nothing. By the same care we now enjoy our lives, are furnished with the necessary means of preserving those lives. But all these are trifling, compared with our salvation.

"Therefore, since God hath been so careful of us in matters of little consequence, it would be absurd to affirm that

he has neglected us in a case of the greatest importance. Admit that he hath forsaken us, yet it could not have been without a just cause. Let us suppose that a heinous crime was committed by one of our ancestors, like to that which we are told happened among another race of people; in such a case, God would certainly punish the *criminal*, but would never involve us who are innocent in his guilt. Those who think otherwise must make the Almighty a very whimsical, ill-natured being.

"Once more, are the Christians more virtuous? or rather, are they not more vicious than we are? If so, how came it to pass that they are the objects of God's beneficence, while we are neglected? Does the Deity confer his favors without reason, and with so much partiality? In a word, we find the Christians much more depraved in their morals than ourselves, and *we judge of their doctrine by the badness of their lives.*"

Proud's Hist. of Pennsylvania, Vol. ii. pages 313—15.

Mr. Proud says this "has been printed in Pennsylvania as a genuine speech of an Indian Chief in that Province. But whether it be really so, or not, it certainly contains arguments which have been used by some of these people." The last paragraph deserves the serious attention of all our countrymen, as it probably suggests the principal reason why the attempts to Christianise the Indians have been so ineffectual. The Missionaries to the Indians have probably been men of exemplary deportment; but this is not sufficient to convince the Indians that our religion is of the most benevolent character, while so great a part of the white people with whom they have intercourse, are men of depraved morals, and disposed to cheat and injure them. Besides, our inhuman and exterminating wars against the Indians from age to age, must have had a powerful influence to prepossess the survivers of the unhappy tribes against the white people, and against the religion which they profess. How can they believe that we are under the influence of a beneficent and peaceful religion, while our conduct towards them is of such a cruel and revengeful character?

ANNIVERSARY CELEBRATIONS.

Anniversary Festivals in commemoration of remarkable occurrences of Providence, originated probably in a Divine Institution. The Passover of the Israelites was the first Festival of the kind which is recorded in history. A particular account of this is given in the twelfth chapter of Exodus. Its object was to perpetuate a remembrance of the goodness of God in that event which effected the emancipation of the Israelites from their servitude to Pharaoh.

Many extraordinary judgements had been inflicted on the Egyptians prior to the destruction of their first born, and all for the purpose of inducing the monarch to comply with the mandate of God, to let the Israelites depart out of Egypt. But these had proved ineffectual. Another calamity was about to be inflicted, which God foresaw would produce the intended effect. Of this he informed Moses, and also directed him what to do, that the Israelites might escape the calamity which was coming upon the land, in the death of all the first born of the Egyptians. At the same time he appointed a memorial of his goodness, which was to be annually observed by the Israelites from age to age.

After God had described the ceremonies of the Passover, Moses said to the children of Israel—"And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass when ye be come to the land which the Lord will give you according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

From the whole account it is very evident, that this Festival was to be observed in a manner strictly religious—in a manner adapted to excite and perpetuate a grateful sense of the obligations which the Israelites were under to God as their Deliverer from oppression.

We shall not pretend that the people of this country are under any obligations to adopt the ceremonies of the Passover, in any of their Anniversary celebrations. But if we commemorate, in any form, remarkable displays of Divine benignity towards our country, can any Christian deny, that it should be done in that manner which will be most honorary and acceptable to God?

The Declaration of Independence is perhaps more generally celebrated in this country by an Anniversary Festival than any other event. We do not object to a grateful observance of the Fourth of July as a memorial of that Declaration. Perhaps, however it would have been as proper and more useful to have selected the day on which the Treaty of Peace was signed, which ratified the Declaration of Independance, and put an end to the calamities through which our country passed in the struggle for liberty. But whatever event is commemorated as an expression of Divine mercy, or whatever day is selected for the celebration, it is undeniable that our first care should be, to glorify and please that God who is the source of all our blessings. The conduct of people on these occasions, and all the public performances,

should be adopted to express gratitude to God, and to impress on the minds of all who attend, a lasting sense of his goodness to a guilty people, and of their constant dependence on his mercy.

As people in every country are too prone to be forgetful of their heavenly Benefactor, and to misimprove his mercies, it would perhaps be suitable for Christians of every denomination in this favored land, to make a serious inquiry, whether the Fourth of July has been generally observed in the most useful manner? and whether some changes and improvements might not be made which would conduce both to the honour of God and the welfare of our country?

We may presume that the Declaration of Independence was not intended to declare this nation *independent of God*; and if not, our celebrations should be such as to evince a sacred regard to Him by whom the favor was conferred, and who still holds our national destiny in his hands. We should *forbear* whatever would provoke his displeasure, and *do* what we can to secure a continuance of the favor which we so highly prize. If we take into view the character of God and the nature of his requirements, we may perhaps discover some ground for improving our modes of celebration. We shall not now attempt a full discussion of the important subject, but merely suggest a few things for consideration.

1. In view of the greatness of our obligations to God, we may ask, whether it would not be an improvement of our celebrations if they should be more devoted to the praise of God, and less to the praise of men?

2. As God is the father of all men, and as he requires of Christians love and good will to all, might not our celebrations be improved by excluding from them every thing which is adapted to excite or perpetuate a spirit of hatred, bitterness and animosity towards any nation, any sect or party, or any human being—and by cultivating, on all such occasions, a spirit of universal benevolence, kindness and peace?

3. Notwithstanding the independence and liberty which are enjoyed by the white people of these states, there is nearly a sixth part of the human beings in this land of freedom who are held in a state of slavery by the strong arm of government! Might not then our celebrations be improved by calling to mind the unhappy condition of our black brethren—by cultivating towards them the spirit of fraternal sympathy and kindness, and by united prayers and endeavors that they may become sharers in the blessings of liberty—and that we may become a more consistent people?

If a reformation in these three particulars should be effected, the consequences might be very important to our country, and render our celebrations a means of pro-

longing our liberty and independence. On the plan proposed our anniversaries would be far more likely to meet the approbation of God, whose favor is life. They would also tend to eradicate those national and party prejudices which endanger the peace of the country, and consequently endanger our rights, our freedom and independence. So far as our celebrations partake of the nature of boasting, and are devoted to the purpose of exciting malignant and warring passions, they must be offensive to God, and unbecoming a Christian people.

The case of the enslaved Africans, if duly considered, would have a powerful tendency to restrain us from national boasting while commemorating the event of our Independence. How very trifling was the oppression which we experienced from Great Britain, compared with that which the slaves endure under the government of our choice! It is now 42 years since we declared ourselves a free and independent nation; and during the whole of this period we have inflicted a *thousand fold* more suffering on the Africans than we had endured from the hand of Great Britain prior to resisting unto blood! and how little have we done to wipe away this foul reproach from our national character!

Were it not our own case, what should we think of a people who, without a tear or a blush, could see their newspapers filled from year to year with such inconsistency as the following?—Some columns crowded with accounts of splendid celebrations of freedom and independence—accompanied with reproaches against the people whose government had formerly oppressed them—with boasting representations of their past achievements in a war for liberty—and a readiness to shed the last drop of their blood in defence of personal rights: While other columns contain accounts of many thousands of slaves in several of the states—of the laws which prohibit the slaves from meeting together for religious or mental instruction—of the penalties inflicted on those who have ventured to teach them in public meetings—of slaves who have been shot, knocked on the head, or whipped to death by inhuman masters—also advertisements for run-away slaves, and for the *sale* of human beings at *public auction*—some whole families, the husband, wife and children together, or separately, as may best suit the purchaser! And what must God think of a people among whom he beholds such inconsistency, and to whom he has been peculiarly gracious.

Were our celebrations conducted on the principles of Christian benevolence, and accompanied with proper efforts to extend the blessings of freedom according to the principles avowed in the Declaration of Independence; and were the greater portion of the expense of celebrations appropriated as an *Emancipa-*

ting Fund, to be employed in behalf of the oppressed—then might we with consistency raise our cries to the Father of all, and plead with him for the pardon of our past transgressions, and for a continuance of his smiles on our republican institutions. But while we remain deaf to the cries of the enslaved blacks, with what face can we look to their Father and our Father, to their God and our God, for a continuance of those blessings to ourselves, which we unjustly deny to our African brethren?

INTELLIGENCE.

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.

Extract from the Second Report.

THE Directors respectfully present the following Report:—

The history of its past year furnishes a new occasion of gratitude to Almighty God, to all who feel interested in the welfare of the Asylum. During this period the pupils have enjoyed an unusual degree of health, and we again witness their return, delighted at the prospect which the coming year affords them of domestic enjoyment with each other, and of further improvement in intellectual and religious knowledge. Many thanks are due to the "author of every good and perfect gift," for the various blessings which He has scattered in the paths of these our unfortunate fellow beings;—especially for the preservation of the life and health of their worthy companion in misfortune, to whose faithful and successful labours, under God, they and their friends owe so much; for the remarkable deference and obedience which they have generally exhibited towards those who have had the care of them; for the faithful industry with which they have pursued their studies; and for the harmony and good-will which have marked their happy intercourse with each other,—an intercourse, too, which has contributed, in no small degree, to their improvement in the acquisition of language, by affording them frequent opportunities of conversation with their instructers and each other.—They have secured, also, the universal affection and esteem of their acquaintances in the town in which they reside. And this deserved praise is bestowed upon them, not to excite their vanity, but for the better purpose of encouraging them in the way of well doing; of affording consolation to their friends; and, may we add, of leading all who feel interested in their happiness, to think how much gratitude is due to that Saviour, by whose continual intercession, so many comforts have descended from the source of all good, to soothe and to cheer them.

Thus far the labours of the instructers have been principally directed to the improvement of the pupils in *written language*. *This* is the only avenue to the various departments of knowledge which books contain, and which must, forever, be inaccessible to the deaf and dumb, until they become familiar with the powers and use of letters in their various forms and combinations. *This*, also, is necessary even for the purposes of their common intercourse with mankind, most of whom know nothing of the manner in which thoughts can so easily and distinctly be expressed by signs and gestures.

How far the use of written language, as a medium for the communication of thought, has been successfully taught in the Asylum during the past year, may be perhaps estimated from a few specimens of the compositions of some of the most advanced pupils, *entirely original* with regard to thought, style, choice of words, and orthography, which are annexed to this report.

Of the general success, too, which has crowned the labours of the instructers, and the very faithful and

assiduous application of the pupils, the directors deem it but justice to say, that it has removed the doubts of many incredulous, and the forebodings of many fearful persons; that it has settled the question of the practicability of affording ample useful instruction in the various departments of intellectual and religious knowledge to the intelligent deaf and dumb; that it has gained the decided approbation of those who have visited the school; and, that, so far as the information of the Directors has extended, it has equalled the most sanguine expectations of the parents and friends of the pupils.

Much time and patient labour, however, will yet be necessary to place this infant establishment upon such a basis that it can enjoy all the facilities of improvement which a long course of experience has furnished to similar institutions in Europe.

The instructers have felt it to be their duty to exert themselves to convey useful religious knowledge to their pupils, and there is reason to believe that their exertions have not been without success. In a regular series of written lectures, always explained and illustrated by signs, the principal events recorded in the sacred volume, with some of its essential doctrines, have been communicated to the most attentive group of expectants of delight, which perhaps the eye ever witnessed. To their astonished view has been opened the sublime idea of the Infinite and Eternal God, the Creator and Sustainer of all things, concerning whose existence and character some of these imprisoned minds seemed to have had scarcely any conception, while those of mature age, who had been led by the instruction of their friends to the contemplation of some Being in the heavens, evidently had formed of him the most crude, and, in some instances, the most absurd notions. A knowledge, also, of the soul's immortality, of a future state of retribution, and of the manner in which their eternal existence may be rendered happy, has been, in part at least, unfolded to them. They have been taught, too, how much love they owe to their Heavenly Father; how they ought, by their own expressive language of signs, to pray to him; and how they are bound to imitate the example of Christ in the habitual exercise of charity and good-will towards all their fellow-men. The more advanced pupils have understood these truths to a very considerable extent, and all have made such progress in the acquisition of religious knowledge, as to sanction the belief, that nothing but persevering efforts will be necessary for the complete developement to their minds of those truths, the understanding and belief of which, under the blessing of God, will conduce to their own present and future happiness, and fit them for usefulness in the world. It is a fact, too, which ought to encourage the hopes, and animate the prayers, of all the friends of the Asylum, that the knowledge already imparted to the pupils has had a very happy influence upon them; while the eagerness with which they receive instruction, and the interest with which they often converse about it, with their teachers, and among themselves, afford a truly animating prospect.

The domestic happiness, too, of so numerous a family; its religious order; its good manners and morals; with its thousand nameless wants, demand the care of those who will supply the place of father and mother. And the Directors feel a peculiar pleasure in making it known to the friends of the Asylum, that its superintendance is entrusted to the Rev. Samuel Whittlesey and his lady, in whose parental watchfulness and kindness they place the most entire confidence, trusting, that under their fostering care the pupils of this Asylum will grow up to increased respectability and usefulness.

All this machinery cannot move without considerable expense, and the fact is, that each pupil has been charged a less annual sum for board, washing, and tuition than these articles have cost the Asylum. Applications for admission are constantly received, and it will be impossible for the Institution to enlarge the sphere of its usefulness without such aid, either from public or private munificence, as will enable it to pro-

vide instructers, erect buildings, and purchase grounds for the improvement and accommodation of its increasing numbers.

Specimens of original composition, by some of the most advanced pupils in the Asylum.

The writer of the following letter is a lady of mature age, who has been in the Asylum since April 15th, 1817. At the time of her admission she could not write even the simplest phrases; so that in a little less than one year, she has made the progress which this, her own composition, will indicate.

Hartford April 3d 1818

MY DEAR FRIEND.

I am writing myself an original lesson. I intend to write letter to you. I was agreeably talking with you. I hope you will be better. I was agreeably surprised to see G. W's letter their gift of money to the Asylum. I am in the class of Mr. G. who has 11 pupils. Every Saturday morning Mr. C. explained and lectured all the deaf and dumb who attentively about God and Christ &c. also Mr. G prayed and made signs with us up. We learn a little of the bible. David was inspired, who wrote the psalm to sing. Mary's child of Jesus Christ was the son of God,—They were in a manger of the stable no room and inn. Joseph was poor, who was a good man, he was a carpenter. Joseph was married to Mary. Jesus Christ died to save us. Moses was very meek. Anciently Noah's ark floated on the waters deluge. Mr. C. was at Washington last January he returned 4 1-2 weeks. He saw the President and Congress. Miss F. and I were teachers alternately to our pupils which made us glad while Mr. C. was in Washington. I wish to stay here. I like the Asylum very much. There are thirty-one pupils in the Asylum—they are very well. I am very happy with all my friends the deaf and dumb. Every noon I am teacher and make signs to my 2 pupils. The roads are very bad now. It is unpleasant day. I have often gone to church. The deaf and dumb were very glad to come in the Asylum. We thanked God. I hope I love God and Christ. I hope to be forgive and have peace and avoid wickedness. God is a spirit. Anciently I have never read the bible. I wish to read the bible very much. I am busy with writing and learning.

I am your's affectionately friend,

The following specimen will show the improvement made in eleven months by a youth of fourteen years of age, who at the time of his admission was incapable of writing any words excepting the names of a few of the most common objects, and places, and of some of his acquaintances.

Hartford April 3d 1818.

MY DEAR THOMAS,

T. H. G. requested me to write this letter. Thomas will show this letter to his father. I did not know God and Jesus Christ before I came to the asylum. L. C. first taught me about God and Jesus Christ. L. C. teaches the deaf and dumb every Saturday morning about bible. We must pray to God from temptation. Lead us not into temptation but us from evil. We must pray to God and God sees us and if God will love us. We cannot go to heaven if we are wicked. When we shall die we shall go to either heaven or hell. God preserves us day and night. We do not know but we hope God preserves us. We think Jesus Christ will be our saviour. I composed myself wrote this letter. I have written this letter to Thomas.

I am your affectionate friend.

A Youth of ten years of age composed the following letter, and gave precisely, without suggestion or alteration, the replies to the following questions which were proposed to him one day by his instructer. He had been a little more than eleven months in the Asylum, and before his admission was able only to write the names of the most common objects.

Hartford April 3d 1818.

MY KIND SIR,

I begin to meditate a letter to you I shall come here back, I think of my father would be very sorry, you must often think of all the deaf and dumb.—Mr. W. begin to think

he will go to New York. You must often very industrious, you will be very well.—We have no a new asylum, but the masons will not cause the asylum. The pupils are learning and meditating and composing and knowing and remembering and understanding and improving very fast.—Mr. C. is always praying to God that all the deaf and dumb and Mr. W. and Mr. G. will be very well. I wish to write a long letter to Mr. G. and T. G. Miss A. G. told me I shall write a long letter to your brother T. G. but I do not know him and I fear. It is pleasant, the grass grows a beautiful. God would give you your health

I love very my friend T. G.
I am your affectionate friend.

1. What is your soul?
   My soul is spirit is very strong, my soul hates my sins.
2. Where is your soul?
   My soul is in my body.
3. Is the soul like the body?
   No; my soul is like the body.
4. Where will your soul go when you die?
   I do not know my soul will go to either heaven or hell
5. Who makes the soul holy?
   God makes the soul holy.
6. Explain what is holiness?
   Holiness is good and kind and true and just and pure and powerful and wise and benevolent and blessed.

From a Merchant in Cologne to the British and Foreign Bible Society.

Cologne, Dec. 28, 1817.

Let me mention an anecdote of a Catholic soldier, who had taken with him a New-Testament to Breslau, and afterwards thus wrote to his mother:—"What an excellent book is the New-Testament!—Twelve of us assemble every evening in the barracks; one reads, and the others listen to the glorious things spoken there. Should I ever return to you, my dear mother, you shall find a son in me, quite different from what I was. I read now so many good things; and as a soldier, I am taught the useful lesson of obedience, which I had never learned before."

From a Catholic Clergyman in Switzerland, to the B. F. Bible Society.

January 7, 1818.

I have received gratuitously several thousand copies of Leander Van Ess's German New-Testament, which I have circulated far and near, and which are eagerly read by old and young. For the French part of Switzerland, I do not possess such easy means of supply, as for the German. In order to cultivate this portion of the Lord's vineyard, I applied to Basle, and soon afterwards received a thousand Testaments of De Sacy's version. But those appear only a few fragments, when I represent to my mind one hundred thousand souls to be provided for, I have to encounter a great many strong prejudices, enforced as they are by the authority of two Papal Nuncios, and other ecclesiastical superiors; but a full persuasion, that the Lord demands my feeble services in this sacred work, has fortified my mind, so that I can courageously proceed in combating those prejudices, by my public and private instruction, as well as by fervent prayer; and the evident blessing of the Most High accompanies our exertions. Many parish ministers join me, and aid me with word and deed.

May I once more repeat my earnest request, that you will support me with your powerful arm, nerved as it is by the Almighty, in order to satisfy the hunger of so many souls in Switzerland, after spiritual nourishment, and to present them with the oracles of truth, or to sell them at a cheap rate?

IMPORTANT FACTS.

The Minister of Marine in France has presented to the Chamber of Deputies a project of a law to put an end to the Slave Trade, by exposing every vessel to confiscation which shall be found employed in that business.

The Ladies of Salem have established a Sabbath School for the benefit of the free blacks in that place.

The Treasurer of the National Bible Society has acknowledged the receipt of $5,028,58 cents in the month of June.

An important association has been formed at Baltimore by the name of "The Protection Society of Maryland." The object of the Society is to afford protection to the black and colored people of that state against the trade of kidnapping and various species of cruelty.

The Legislative Council of Maryland have passed an Act that "all persons professing the Christian religion who hold it unlawful to take an oath on any occasion, shall be allowed to make solemn affirmation in the manner the Quakers have heretofore been allowed to affirm."

On the 9th of January last a School was opened at Madrid in Spain on the plan of the British and Foreign School Society.

A Ladies Auxiliary Bible Society has been formed at Liverpool; 600 Ladies are engaged in it.

MURDERS, FASHIONABLE AND UNFASHIONABLE.

A duel took place at Edgefield between a son of John Simkins and George M'Duffie, Esquires, in which both fell and immediately expired. "Both of the deceased were of high standing in society."

At Sacket's Harbor a duel has been fought between two Soldiers with muskets. *James Hanway* was successful and killed his brother, by the name of *Varian*. Hanway has been convicted of manslaughter and sentenced to *ten years imprisonment*. Had the combatants been generals no such punishment would have been inflicted on the conqueror.

At Albany a soldier of the name of Hamilton shot Major Birdsall of the U. S. army; the Major expired in about two hours. Hamilton will undoubtedly be executed for this revengeful and atrocious act. We know not that any apology can be made for him, excepting that he was probably subject to the same kind of *insanity* by which public wars of revenge are produced. Had Hamilton killed a hundred Seminoles, each of them as innocent as Major Birdsall, he would have been extolled as a hero.

Between Albany and Hudson, the Capt. of a sloop struck a man with a spade and instantly killed him.

A woman died in Shodack, by wounds wantonly inflicted by her husband.

At Nottaway Court-House, in Virginia, a rencontre took place between Dr. Bacon and Dr. Harding each party using a dirk; each of these *brave men* were wounded—the latter died in three days after the "*glorious battle.*"

To crown the whole; after taking Pensacola by war in a time of peace, Major General Jackson, on the 31st of May, 1818, issued an order by which Captains M'Girl and Boyle were required to raise "two companies of Alabama mounted volunteers and proceed forthwith to Perdido and scour the country between it and Mobile and Pensacola, and *put to death every hostile warrior that may be found.*"

—"One murder makes a villain—Millions a Hero."

Such is the state of things in this "enlightened age!"

ORDAINED.

At Keene (N. H.) July 1st. Rev. Zedekiah S. Barstow over the Congregational Church and Society in that place. The Introductory Prayer was made by the Rev. Mr. Cooke of Acworth. Sermon by Rev. Mr. Woodbridge of Hadley, from Titus, ii. 15. "Let no man despise thee." Consecrating prayer by Rev. Mr. Fish, of Marlborough. Charge by Rev. Mr. Wood, of Chesterfield. Address to the Church and Congregation by the Rev. Dr. Thayer, of Lancaster. Right Hand of Fellowship by Rev. Mr. Crosby, of Charlestown. Concluding prayer by Rev. Mr. Dickinson, of Walpole.

The facts are memorable, that in every measure of the Church and Society relative to the settlement of Mr. Barstow, and in the proceedings of the Ecclesiastical Council at his Ordination, there was not a dissenting vote.

At Shrewsbury, the 17th ult. Rev. Elias Megregary, to the pastoral care of the Baptist Society in Shrewsbury and Boylston.

At Franklin, Del. Co. N. Y. Rev. Elisha Wise, was ordained an Evangelist.

INSTALLATIONS.

On Wednesday, the 22d ult. the Rev. Bela Jacobs, was installed over the Baptist Church and Society in Cambridgeport. The Rev. Mr. Grafton, of Newton, addressed the Throne of Grace; the Rev. Mr. Sharp, of Boston, delivered an appropriate discourse from 2d Corinthians, 5th chap. 20th verse; the Rev. Dr. Gano, of Providence, gave the Charge; the Rev. Dr. Baldwin, of Boston, presented the Right Hand of Fellowship. Concluding Prayer by the Rev. Mr. Williams. The services were highly interesting and appropriate.

At Albany, Rev. Thomas McAuley, LL. D. professor in Union College.

OBITUARY.

Died—In Boston, July 17, Edward Tuckerman, Esq. aged 78.

In Keene, N. H. Hon. Daniel Newcomb, 72.

In Baltimore, Rev. Dr. C. L. Buker, 60.

In Wallingford, Vt. Rev. B. Osborn.

In Yarmouth, John Elridge, Esq. aged 64.

In Billerica, Joseph Blake, Esq. aged 80.

In Brownville, Samuel Jackson, a minister of the Society of Friends, aged 69.

In Williamsburg, Hon. Thomas Nelson,

There were 79 deaths in N. York in the week ending July 4. *Ten* of them by drinking cold water.

In Philadelphia, on Sunday, July 12, *seven* persons died by drinking cold water.

At Bladensburg four persons were killed by an explosion of the Powder Mills.

In Ontario County six persons were killed with lightning within ten days.

In Woodstock, N. Y. Rev. Jeremiah Romeyn, one of the ministers and an honorary Hebrew professor in the Reformed Dutch Church.

In Washington City, John Hewitt, Esq. Register of Wills and Clerk of the Orphan's Court of the county of Washington.

In Ohio, Charles Reed, who, in an insane fit, beat out the brains of his son, an infant, struck his wife on the head with an iron wedge, and completed his career, by cutting his own throat with a dull knife.

CANDIDATES FOR THE MINISTRY.

Mr. Thomas Tracy,	Cambridge.
Samuel Gilman,	do.
John Allyn,	do.
John A. Shaw,	do.
P. Osgood,	do.
Alvan Lamson,	do.
F. W. P. Greenwood,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall.	Concord.

The following sentimental thought was written by a *Sailor* who felt and reasoned like a Christian. S.

"Still tost tempestuous on the sea of life,
My little barque is driven to and fro,
With wind and waves, I hold unequal strife,
Nor can decide the doubtful course I go,

Contending passions, are the storms that rise,
And errors, darkness, clouds, the mental ray,
The lamp of reason, seldom gilds the skies,
With lustre equal, to direct my way.

But there's an hour, when every storm shall cease,
All darkness fly, and brilliant suns appear,
My barque be sheltered in the Port of Peace,
And ride eternal at an anchor there. *Evening Gazette.*

THE

CHRISTIAN DISCIPLE.

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MISS ELIZABETH SMITH.

ELIZABETH SMITH was born at Burnhall, in the county of Durham, Eng. in Dec. 1776. At a very early age she discovered that love of reading, and that close application to whatever she engaged in, which marked her character through life. She was accustomed, when only three years old, to leave an elder brother and younger sister to play and amuse themselves, while she eagerly seized on such books as a nursery library commonly affords, and made herself mistress of their contents.—From a very babe the utmost regularity was observable in all her actions; whatever she did was *well done*, and with an apparent reflection far beyond her years.

At the age of thirteen she became a sort of governess to her younger sisters—and from that time the progress she made in acquiring languages, both ancient and modern, was most rapid. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with Geometry, Algebra, and other branches of the mathematics—she was a very fine musician—she drew landscapes from nature extremely well, and was a mistress of perspective.—She shewed an early taste for poetry of which some specimens remain. It is astonishing how she found time for all she acquired, and all she accomplished. There was a scrupulous attention to all the minutia of her sex. She made any article of dress, with as much *skill* as she displayed in explaining a problem in Euclid, or a difficult passage in Hebrew, and nothing which she thought it *right* to do, was ever neglected; for her well regulated mind, far from despising domestic avocations, considered them as a part of that system of perfection at which she aimed; an aim which was not the result of vanity, nor to attract the applause of the world. The approbation of God and of her own conscience were the only rewards she ever sought.

The modesty and simplicity of her character are justly described in a letter written since her death by her friend Thomas Wilkinson* to her mother:—

* Of the Society of Friends.

"Her acquirements must be allowed to have been wonderful, but to me the most astonishing thing is how she has done so much, for she never appeared to do any thing, and every one who saw her would have been more apt to have supposed her indolent than industrious; but though her progress of improvement was silent as light, it was certain as time. In her knowledge she was as modest as in every thing else; never presuming to be *wise* on a discovery, or a judicious observation. Always simple, sweet and innocent in her demeanor, she never gave herself an air of consequence for genius, learning or beauty, though she possessed them all. In company she kept back so much, that some would be in danger of forgetting she was there; but when called on to speak, she did it so much to the purpose, so pleasingly, and so unaffectedly, that one wished no one to speak but herself. Some might have supposed her of an absent cast, but nothing was further from her character, for her replies were the readiest I ever knew, when information was wanted. Her countenance was serious, but she not unfrequently smiled, and it was the smile of complacency and peace."

But the most important part of her character was her exalted piety, which seemed always to raise her above the world and taught her at sixteen years of age, to resign its riches and its pleasures almost without regret. For some years before her death the Holy Scriptures were her principal study. The benefit which she derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness—the sweet attention which she always shewed to the feelings of her parents and friends, and the heavenly composure with which she looked forward to the awful change which has removed her to another world.

At Hawkshead, where she was interred, a small Tablet of white Marble is erected to her memory, on which are inscribed the following words:

IN MEMORY
OF
ELIZABETH,
Eldest daughter of Geo. Smith, Esq.
Of Coniston.
She died August 7th, 1806, aged 29.
She possessed
Great Talents, exalted Virtues, and
humble Piety.

This account of Elizabeth Smith has been collected from her "Life by Miss H. M. Bowdler." The powers of her mind and her talents as a writer may further appear in the following 'Reflections,' which, with many others, were found among her papers after her decease.

REFLECTIONS ON VARIOUS SUBJECTS.

One of the most common subjects of complaint, among those who wish to show their wisdom by arraigning the whole economy of the universe, is the inequality in the distribution of the goods of

this life. It is unfair, say they, that a fool should be surrounded with dignities, honours and affluence, while a wise man perhaps begs at his door. This is a mistake, arising, as false opinions generally do, from a too hasty view of the subject. Let the wisdom of the one be weighed against the exterior trappings of the other, and it will then appear that the wise man has by much the greater share of the goods even of this life, wisdom being the most valuable gift that God can bestow. It may also be proved that he is the happiest. He is of course virtuous, for true wisdom is the mother of virtue, and his wisdom and virtue will teach him to be contented with whatever lot the will of God may ordain for him. This is more than the fool in the midst of his wealth can ever attain to. He is always pursuing some new bauble; and despising all he possesses in comparison with what he wishes to obtain, and though he may riot in what he calls pleasure for a time, he never enjoys that inward satisfaction, that sunshine of the mind, which alone deserves the name of happiness. If then, honours, distinctions, and riches were given exclusively to the wise and good, what would become of the foolish and the wicked? They would lose their only enjoyment, and become much more wretched than it is possible for a wise man to be under any circumstances. At the same time the happiness of the wise would not increase in the same proportion as that of the fool diminished; because his mind being fixed on higher objects, he would but lightly regard those advantages on which the other sets so high a value. The dog eats meat, and delights in all the dainties of the table; but must the sheep therefore complain that it has only grass? It has the best food adapted to its nature. Were the dog turned out to graze, he would starve.

The hand of a friend imparts inestimable value to the most trifling token of remembrance; but a magnificent present from one *unloved* is like golden fetters, which encumber and restrain not the less for being made of costly materials.

Humility has been so much recommended, and is indeed so truly a christian virtue, that some people fancy they cannot be too humble. If they speak of humility towards GOD, they are certainly right; we cannot, by the utmost exertion of our faculties, measure the distance between Him and us, nor prostrate ourselves too low before Him; but with regard to our fellow creatures, I think the case is different. Though we ought by no means to assume too much, a certain degree of respect to ourselves is necessary to obtain a proportionate degree from others. Too low an opinion of ourselves will also prevent our undertaking what we are very able to accomplish, and thus prevent the fulfilment of our duty; for it is our duty to exert the pow-

ers given us, to the utmost for good purposes; and how shall we exert powers which we are too humble minded to suppose we possess? In this particular, as in all others, we should constantly aim at discovering the truth. Though our faculties, both intellectual and corporeal, be absolutely nothing compared with the Divinity, yet when compared with those of other mortals they rise to some relative value, and it should be our study to ascertain that value, in order that we may employ them to the best advantage; always remembering that it is better to fix it rather below than above *the truth.*

It is very surprising that praise should excite vanity; for if what is said of us be true, it is no more than we knew before, and cannot raise us in our own esteem; if it be false, it is surely a most humiliating reflection; that we are only admired because we are not known; and that a closer inspection would draw forth censure, instead of commendation. Praise can hurt only those who have not formed a decided opinion of themselves, and who are willing on the testimony of others to rank themselves higher than their merits warrant, in the scale of excellency.

Pleasure is a rose near which there ever grows the thorn of evil. It is wisdom's work so carefully to cull the rose, as to avoid the thorn, and let its rich perfume exhale to heaven in grateful adoration of Him who gave the rose to blow.

As the sun breaking forth in winter, so is joy in the season of affliction. As a shadow in the midst of summer, so are the salutary drops of sorrow mingled in our cup of pleasure.

A sum of happiness sufficient to supply our reasonable desires for a long time is sometimes condensed into a little space, as light is concentrated in the flash. Such moments are given us to guess at the joys of heaven.

In vain do we attempt to fix our thoughts on heaven; the vanities of this world rise like a cloud of dust before the eyes of the traveller, and obscure, if not totally conceal the beautiful and boundless prospect of the glorious country towards which we are tending.

If it were the business of man to make a religion for himself, the Deist, the Theophilanthropist, the Stoic, or even the Epicurean, might be approved; but this is not the case. We are to believe what God has taught us, and to do what he has commanded. All other systems are but the *reveries* of mortals and not religion.

The cause of all sin is a deficiency in our love of God. If we really loved Him above all things, we should not be too strongly attached to terrestrial objects, and should with pleasure relinquish them all to please Him. Unfortunately, while we continue on earth, our minds are so much

more strongly affected by the perceptions of the senses than by abstract ideas, that it requires a continual exertion to keep up even the remembrance of the invisible world.

When I hear of a great and good character falling into some heinous crime, I cannot help crying, Lord, what am I, that I should be exempt? O preserve me from temptation, or how shall I stand, when so many, much my superiors, have fallen.

An hour well spent condemns a life. When we reflect on the sum of improvement and delight gained in that single hour, how do the multitude of hours already past, rise up and say, what good has marked us? Wouldst thou know the true worth of time *employ one hour.*

A woman must have uncommon sweetness of disposition and manners to be *forgiven* for possessing superior talents and acquirements.

Great actions are so often performed from little motives of vanity, self-complacency, and the like, that I am more apt to think highly of the person whom I observe checking a reply to a petulant speech, or even submitting to the judgement of another in stirring the fire, than of one who gives away thousands.

Happiness is a very common plant, a native of every soil; yet is some skill required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin.

A happy day is worth enjoying; it exercises the soul for heaven. The heart that never tastes of pleasure, shuts up, grows stiff, and incapable of enjoyment. How then shall it enter the mansion of bliss? A cold heart can receive no pleasure even there. Happiness is the support of virtue; they should always travel together, and they generally do so; when the heart expands to receive the latter, her companion enters of course. In some situations, if I ever do right, it is mechanically or in compliance with the deductions of reason; in others, it is from an inward sentiment of goodness, from the love of God, and admiration of the beauty of virtue. I believe it is impossible to be wicked and happy at the same time.

THE PROTECTION SOCIETY OF MARYLAND.

In our last Number we simply mentioned the fact that an Association had been formed at Baltimore which is called the Protection Society of Maryland. At a meeting of this Society on the 4th of July an Oration was delivered by John S. Tyson, which explains the objects of the Association, and unfolds a system of cruelty and inhumanity but little known or thought of in this region. Some extracts from

the Oration will be given in this work. Our readers will rejoice to find that the cause of the oppressed has so far excited the attention of good people in Maryland. They will admire the intrepidity and eloquence of the orator; but they will shudder at the scenes of barbarity which he has described, and blush for the depravity of man.

"The Protection Society of Maryland, believing it necessary that the public should know the objects they had in view in the formation of their institution, have deemed it proper thus respectfully to solicit their humane attention. The call was made to their humanity, and as a citizen of Baltimore, I am proud in believing, and the present large assemblage confirms the belief that this call, when properly addressed to the people of this city, was never addressed in vain. Their ears are ever open to the cries of the hapless victim of oppression, and they are ever ready to frown with indignation on inhumanity, no matter in what shape it may meet their eyes, whether arrayed in the garb of hypocrisy, adorned in the vestments of the law, or clothed in that blood stained raiment which is the emblem of its nature. It will not therefore excite your wonder to be told, that in a city so justly renowned for its benevolence, a large number of individuals have united themselves into a body for the purpose of exerting their combined force against tyranny, rapine and oppression, which have for so long a time dared to lift their hands amid the very temple of liberty, the very asylums of innocence. We as a body profess to be the champions of the rights of man—we profess to be the protectors of those defenceless descendants of African forefathers, whose rights are sought to be invaded, and whose misery is sought to be rendered doubly miserable, by a set of remorseless men."

"Our object is to annihilate some of the enormous evils, which hang like mountains of iniquity on the back of slavery. Our object is to mitigate as far as possible the calamities which one portion of our fellow men suffer by the despotic *cruelty* of another. Our object is to save them, if we cannot from unhappiness, at least from absolute torture. If they are slaves, the law has granted them certain rights, and we stand forth the defenders of those rights. If any African, having obtained his freedom, is sought to be again enslaved by some ferocious monster, we step between the monster and the man, and save the one from the grasp of the other. We pursue the midnight manstealer to his den, and drag him to the bar of retributive justice. We use all the means which the laws of God and man place at our disposal, to do away that horrid legalized traffic in human flesh, carried on between this and the southern States, and which has stamped so deep a disgrace upon our moral character.

And we use all the exertions of which we are capable, to discourage the slave trade to the coast of Africa."

"The actors in this traffic are a set of men, who have long since bid adieu to every principle of virtue and of honour; who forsaking the respectable employments in which their youth was engaged, have descended to the disgraceful business of speculating in human liberty. It is some consolation to the people of Maryland to be told, that *most* of those are inhabitants of other States. They are chiefly adventurers from the south, who having become hardened to scenes of iniquity in their own neighborhoods, insult the hospitality which cherishes them, by practising their cruelties *here*, in the face of day, before our very doors. But I am sorry to say that these are linked with, and assisted by many individuals, who are styled, and who disgrace the name of Citizens of Maryland. Both classes I include under the appellation of southern slave traders. Many of them are connected together in lines, extending from the northern extremities of Delaware and Maryland to the southern and western extremities of Georgia, Louisiana, Tennessee and Kentucky.—Thus linked together they practice their infamous designs.

"Every tie of affection, every chord of consanguinity and love, that binds social beings together, are by these ruthless men, burst asunder with ferocious violence. Destitute of sensibility themselves, strangers to those sympathetic feelings which prompt the tear of humanity for the woes of others, they act as if they believed, that such is the callous condition of the victims of their avarice; mistaken wretches! have they been so long divested of human nature as to have forgotton, that tears, and sighs, and groans, indicate the anguish of the soul, and that when these are extorted from the husband and wife, the parents and children whom their rapacity has torn from the arms of each other, nature then bears witness, that their heart strings are sundered in twain, and that all that is within them bursts with grief."

"These unfortunate creatures are not only ravished from the arms of their relatives—they are not only goaded with cruel stripes—they are thrust into iron barred dungeons, dark and dreadful; their hands are manacled—their feet are fettered to each other, they are bolted to the floor, though they never committed a crime. What? (some are ready to exclaim) can it be possible that in a country which boasts of its intelligence, its liberty, its humanity, prisons should be erected, and chains should be forged for the special purpose of oppressing unoffending men? Alas! it is too true—this state, nay the very city in which we live, is crowded with dungeons, and rings with the clanking of fet-

tera, fabricated for the direful purpose of torturing innocence!

"France had her Bastile. It excited the horror of the world! And when it was razed to its foundation, it fell beneath the joyous acclamations of millions of Frenchmen. But the government of France was despotic—The avowed if not the real motive of the erection of the Bastile, was the punishment of delinquents; and throughout that large kingdom, there was but one edifice of such a description. Spain has her Inquisitions—the Spanish people detest them, the world abhor them. But Spain is a tyrannical government, and her inquisitions, (though many a harmless man may have perished within their walls) are the avengers of guilt throughout the nation. *America also, has her dungeons.* But unlike France and Spain, she has no excuse to plead for their erection. She has no palliating circumstance to mitigate the horror that reigns around them. They are not like the Bastile and the Inquisition, erected with the view of punishing human delinquency; on the contrary, with the base intention of sacrificing defenceless innocence to a greedy and avaricious rapacity—they are not reared by the hands of kingly despots, but by the hands of men who claim and who profane the proud title of Free American citizens. They are not erected in a land of tyranny, or in a country destitute of the smiles of heaven—but they are erected in a country proverbially the freest that ever arose on the face of the earth—a country superabundant in the choicest blessings that a benign Providence ever showered down upon unthankful man—the paradise of the world, and to crown all, the pride of Christianity.

"In this country, no man dare touch the head of the vilest white malefactor—the most perfidious miscreant that ever wielded the dagger of assassination, before his guilt has been solemnly and legally established, before an awful judicial tribunal composed of his fellow-citizens; and then none but the officers of justice can execute the sentence of the law. Yet in this same country, any malignant, furious desperado, may, when it suits his avarice, or caprice, fetter and incarcerate in dark and impenetrable dungeons without trial, without hearing, without even the suspicion of guilt, an unfortunate unoffending African?" "His fate is worse than that of the midnight robber; nay, it is worse than that of the murderer—for death is preferable to perpetual torture." "Many an unfortunate African has, by his conduct, fatally proved that mine is no wild assertion. Many of them preferring *death* to the calamitous condition in which they were placed, having been the instruments of their own destruction. One example out of many, to the validity of which I can set my seal, will be sufficient:

"A woman, forty years of

age, with an infant at her breast, was sold by her master (with whom she lived all her life, and who resided in one of the neighboring counties of this state) to a southern slave trader. He conveyed her immediately to one of his dungeons, not far from Bladensburg, and there inhumanly imprisoned her for the night, intending on the morrow to take her somewhere else. He arose early the next day, and hastened to the dungeon of his captive—Herself and her infant were quietly lying wrapped up in a blanket. Believing her to be asleep, he commanded her to "awake"—the command was not obeyed—he called her vociferously by her name—no answer was made to the call. Then with a horrid imprecation he advanced to the unfortunate woman—he grasped the blanket which enclosed her—he threw it aside—when he beheld (O horrid sight) *the wretched mother and the tender infant at the breast, weltering in each others blood.* Despairing of ever again beholding her native country—torn from her tender connexions—seeing herself destitute and friendless—in the hands of a remorseless tyrant, who was about to convey her like a brute to some distant unknown region—she sought relief in death, and with a razor first cut the throat of her infant, then her own!

Though the rules of christian morality forbid us to applaud the suicide, yet her ignorance and her misery plead in her justification, and throw the guilt of her murder upon the heads of her persecutors."

"But the ferocity of the slave trader is, if possible, worse than that of the brute creation. The lion does not prey upon the lion—the tiger does not prey upon the tiger, nor the leopard upon the leopard. It is reserved for the slave-trader to prey upon his own species, not like the beast of the earth, urged by the necessity of nature, but impelled by a disposition which he created himself."

"Most frequently the stolen victim is one who has been emancipated, and, in that case, his condition is far more deplorable. He had tasted the delicious sweets of liberty; his heart beat high with joy—he bounded with the alacrity of the deer, over his native hills, and seemed to move under the influence of a fairy enchantment—On a sudden he falls by an insidious stratagem into the fangs of a kidnapper. In the twinkling of an eye he sinks into perpetual slavery—his joy is converted into sorrow—his hilarity into the gloominess of wo, and his state of unspeakable happiness into a condition *worse than horrible, more direful than despair.*"

"What I have been narrating are not "the tales of other times"—they are not creatures of the imagination. At this very moment, while I am attempting to use my feeble exertions in the cause of injured humanity, and while you are thus honouring me with

your attention, scenes like those which I have been describing are acting throughout the state of Maryland. Thousands of remorseless slave traders are this instant practising their diabolical designs—the groans of multitudes of tortured victims are just now ascending up to heaven. Within this city—in the very neighborhood of this temple of religion, ferocious kidnappers are lurking in their dens, watching with cruel eagerness the approach of night, when they may with safety seize upon their prey. But though the darkness of the night may conceal them from mortal sight, it cannot hide them from the view of Him who never slumbers or sleeps, who can not only pierce the thickest shades of darkness, but who can read the most secret purposes of the soul; who can penetrate the most intricate labyrinth of guilt, ever wound within the heart of man—who beholds all things past, present and to come—who sees with equal eye, as Lord of all, "a hero perish, or a sparrow fall"—and who will hereafter render unto every slave trader, according to his deeds.

I have hitherto only *hinted* at another grievance which it is one of the objects of this society to redress. I mean the slave trade to the coast of Africa. Indeed it would be a useless presumption to enter into a discussion of this subject, since it has been so ably unfolded to the public view, by the immortal Wilberforce and Clarkson. But I am sorry to be compelled to say, that we are induced by strong reasons to believe, that there are even in this enlightened city, men abandoned enough to engage in this detestable traffic—a traffic which even a congress of unlimited despots has declared to be abominable, and whose destruction has called forth the combined humanity of almost all the world. When the guilt of these unworthy citizens shall be fully established in the view of the Protection Society of Maryland, they will not scruple to declare to the delinquents in the face of the world, no matter how they may stand in the public estimation—no matter how great their credit may be in the mercantile community—no matter how dazzling they may shine, dashing in their gilded vehicles and surrounded with their splendid equipage—that their riches, their credit and their splendor are the price of blood; and that they deserve to be ranked by their indignant fellow citizens among those monsters whose delight is cruelty, who live by the death, and rise upon the ruin of innocent and unoffending man."

"To exterminate cruelties, which would even excite the horror of a savage, is the object of the Protection Society of Maryland. Is there a human being in this assembly who will not pray for our success, and extend towards us the hand of liberality. Let us unite our exertions. I beseech you, to overturn the hea-

vy load of woes, which weighs upon the heads of so many of our fellow men. This day you have testified your gratitude to Heaven, for the emancipation of your country from British thraldom." "Oh! may that spirit prompt you to look with an eye of tender compassion, on the unhappy Africans who now lie groaning in the solitude of a dungeon. Let petition on petition go to the legislature, until their condition shall be alleviated by authority of law.

"The work of reformation is rapidly progressing. It has not been long since it was commenced by a very few individuals. These intrepidly fought their way through prejudice and error, through injury and insult; and though when they began their career, many were their enemies, now all are their friends. Immortal honours to those benevolent heroes: theirs is the laurel which adorns the brows of Howard, Wilberforce & Clarkson. Theirs is the joy of earth, theirs is the bliss of heaven.

"Thanks to the tribunals of justice. They have done their duty; they have shewn, that in this country, justice is not an empty sound. They have with the hand of mercy stretched the mantle of the law to its utmost limits, in order to shield unfortunate innocence from rapacious guilt. In the name of the Protection Society of Maryland, I call upon them to go on as they have begun in their honourable course. I call upon the legislature of my native state, to interpose their high authority—to stretch forth their powerful arm, for the preservation of our country from ruin and disgrace. I call upon the bishops, the ministers, the clergy of this land, to exert the mighty sway which they possess over the minds of men, for the annihilation of the most enormous evils that ever cursed a nation. And above all, to implore that being who fills immensity, who is eternal in duration, infinite in power, wisdom and goodness—who is the only monarch before whom this mighty republic bows her august head. That he would arise in the majesty of his omnipotence—roll from before him the mountains of iniquity, under which our country groans—illuminate her sons with the pure and unmixed light of freedom—dispel the darkness that dwells within the dungeons of despair—dissolve the fetters of captive innocence—burst her prison walls, and lead her forth, crowned in all the glorious effulgence of heaven descended LIBERTY."

THE DANGEROUS INFLUENCE OF PARTY PASSIONS.

Since the people of the United States became an independent nation there has probably never been a period in which the influence of party passions was less predominant than at the present time. In regard both to politics and

religion a more kind, dispassionate and conciliatory spirit now prevails than in many of the former years. It may therefore be thought by some persons that the discussion proposed is needless or unseasonable. A little reflection however may satisfy discerning men, that a time of tranquillity is the most favorable for such a discussion. To reason with intemperate men with a prospect of advantage, we must take them in their sober moments, and not in a time of intoxication. Ardent spirits and the spirit of party are similar in their effects when taken to excess. Each of them deprives men of their reason and exposes them to manifold evils, inconsistencies and calamities.

It has been supposed that under such a government as ours party spirit is useful, as it occasions a watchfulness of the measures of government, detects errors, and prevents encroachments on the rights of the citizens. The fallacy of this opinion may perhaps appear in the course of the present inquiries.

If any one desires to see a full length portrait of party spirit, with its genuine fruits, he may find it in the history of the French Revolution—in the conduct of the several parties which successively rose to power and filled France with appalling scenes of carnage and horror. Each party made high professions of patriotism, of regard to public welfare, and of love of liberty and equality—while each regarded the other not only as a rival but an enemy, which must be sacrificed on the altar of public good. Similar portraits may be found in the history of England, in the sanguinary contests between the families of York and Lancaster, and also in the reign of Charles I.

There is no evidence that the several parties referred to did not imagine that they were seeking the public welfare, while employed in their inhuman butcheries of brethren; and many men both in France and England were of these sanguinary parties, who at other times and on other occasions, were both intelligent and of respectable moral characters. But they drank so abundantly of party spirit that they became completely intoxicated and insane. Seldom have the residents of a mad house evinced a more perfect privation of reason and sound judgment than did thousands of the people of England and France in the times of their insurrections and civil wars.

It may be said that parties have long existed in the United States; and that party spirit has often raged among us, but without producing such direful consequences. All this may be true, but it will not follow that party spirit among us has been of a different nature from that which produced such terrific effects in France and England. A difference of circumstances may occasion different results. The population of our country has not been so great as the population of France or

England; and the lower classes of people among us have been generally better informed than in either of those countries. The more crowded and the more ignorant the population of any country, the greater is the probability that the prevalence of party spirit will result in havoc and desolation.

We have indeed reason to be thankful that our country has hitherto been spared from such awful and revolting scenes as those witnessed among our French and English brethren. Our history however is not unstained by records of bloodshed which resulted from party passions. Nor can it be denied that in too many instances a spirit of malignity has appeared between existing parties, which has been shocking to reflecting men, and which cannot but be a reproach to any christian people. It must therefore be desirable, if possible, to prevent the recurrence of such evils and to prolong the present season of tranquillity and friendly feeling.

Party spirit, whether in politics or religion, generally originates with a few men. A small number of ambitious or envious men, of popular talents, can fill almost any country with confusion, mischief and dismay, under the pretext of patriotism.

Bewildering the mind as to right and wrong, in the manner of pursuing an object, and in estimating characters and motives, are the more common and immediate effects of the dreadful disease. Party spirit is the spirit of war; it trampies under foot, as of no authority or use, the sacred requirements and prohibitions of the gospel. The laws of truth and equity, love and peace, are set aside as inapplicable to persons under the dominion of party passions.

Let any one review the course of events in any country during the rage of these passions, and then inquire whether the partizans gave the least evidence of due regard to the command—"All things whatsoever ye would that men should do unto you, do ye even so unto them?" If not, we may rationally infer, that party spirit is anti-christian and subversive of moral principle. As in public war, so in party contests, much is done by deception and falsehood, calumny and reviling; yet each party will condemn these means when employed by the other, and they deserve to be condemned by all men.

It should however be admitted that many things which one party imputes to another as *falsehood*, are only the effects of that blindness and jealousy which are never-failing comcomitants of party passions. True benevolence and party spirit are perfect opposites in their nature and tendency. While benevolence inclines a person to give the most favorable construction to the conduct of an opponent which the circumstances of the case will justify, party spirit is ever ready to give the worst construction, and to im-

pute the basest motives. Benevolence seeks the good of all, even of an enemy; but party spirit will injure either enemy or friend, if he stand in the way of a party purpose.

In the contests of parties in this land, thousands have been made to war against each other who really aimed at the same end—the good of their country; and thousands more have been enlisted who were ignorant of the grounds of controversy and of the real objects of their leaders.

It is a melancholy consideration, but it is believed to be an unquestionable fact, that the greater portion of the political controversies, which so long agitated our country, had their origin in ambition for office. It ought to be understood and deeply engraven on the minds of all our citizens, that those men who have such a thirst for office as to be willing to obtain it at so great an expense as the agitation of society and the alienation of brethren, are very improper characters for *fathers* of a christian people.

When party spirit is once excited in society, it is kept alive and increased by mutual accusation, recrimination, and indiscriminate censure. By such means the minds of the multitude are misled; the best characters are often considered as the worst, and the worst as the best; and the feelings even of good people, of the different parties, become embittered one towards another. In consequence of the various means of irritation and excitement, the passions of parties are often raised to such a pitch, that, like some kinds of chemical powder, they are ready to explode with a trifling agitation.

In this time of public tranquility, and in view of the evils to which individuals and communities are exposed by the indulgence of party spirit, it is proper to inquire, whether any thing can be done to prevent the recurrence of such a state of society as has been formerly witnessed in this favored land? If any thing can be done to prolong the present tranquillity it is certainly an object which would justify very great exertions. If the account of party spirit which has been given is correct, it is very far from being a desirable or a useful thing under any government. It may indeed, like other diseases, be overruled for good; but in itself it is a great evil—its genuine tendency is sin and misery. Considered as a *watchman* or a *guardian*, it is bewildered, deceitful and often malicious. It imagines wrongs where none is done or intended; it imputes to wicked motives what should be regarded as mere errors of judgement; it will magnify real defects in an opponent a hundred fold; and it will palliate and justify the most flagrant wrongs on its own side.

A nation is a great family; and a family of fifteen or twenty persons is a nation in miniature. Would party spirit be useful in such a family? or would it be desirable to di-

vide the family into parties, that they might mutually watch each other and correct each others errors? What would be the effect of their mutual jealousies, accusations and revilings? Every man of common sense can see, that party spirit would be a bad thing in a family of such a small number of persons. How then can it be otherwise than a pernicious thing in a nation?

But what can be done to eradicate this evil or to prevent its prevalence and mischievous effects? Among the many means which may be used for such a purpose, the following are perhaps worthy of some attention:—

First. Let all teachers, whether ministers of the gospel, officers of colleges, or instructers of schools, unite their influence to bring party spirit into disrepute—by showing its pernicious tendency and effects, and by faithfully inculcating obedience to the benovolent precepts of the Messiah. And let it be the care of every teacher to enforce these beneficent instructions by his own example.

Second. Let the public Newspapers of our country be devoted to *truth* and *peace*; let every thing of the nature of calumny or reviling be excluded; and let these papers be truly vehicles of good will to man, without distinction of nation or party.

Third. Let our rulers regard themselves as fathers and guardians—as having been appointed to office, not to make them rich or great, but that they may be ministers of God for good to the family, in protecting its interests and advancing its happiness. And let it be the care of all in subordinate situations so to treat those in office, as shall be best adapted to encourage and induce them to discharge their duties in a faithful, impartial manner, without regard to party names or interests.

Can any reasonable man pretend that, in either of the three particulars, any thing is recommended which is incompatible with the duty, or derogatory to the honour of those concerned? Or can it be doubted whether a thorough compliance with these suggestions would have a salutary influence? It is presumed that neither of these questions can be answered in the negative by any intelligent and upright mind. And if not, on what easy and reasonable terms this nation may be saved from the disgrace and misery of factions and conflicts; and enjoy the blessings of peace and unity! Shall then no exertions be made for the attainment of objects so important and glorious? The welfare of our country greatly depends on the preservation of unity, friendship and peace; and he is the true patriot who exerts his influence in society to save the nation from division, animosity and war. Is it not time for a christian people to give a practical illustration of that wisdom which is from above, and to show that "her ways are ways of pleasantness and all her paths are peace?"

CHRISTIANS CALLED TO PEACE.

To the Editor of the Christian Disciple.

DEAR SIR,

HAVING endeavoured to imbibe the spirit of a disciple of Christ, to cherish sentiments of peace and love, and to promote the cause of "*pure religion*" to the extent of my abilities and opportunities,—with a lively interest in the "Christian Disciple," I feel desirous of adding my mite to the advancement of a cause I have long since espoused. In doing this, I shall, at this time, beg leave to offer a quotation from a valuable work, which few have seen, and which, perhaps, few will ever have the pleasure and benefit of perusing. Should it meet your approbation, you will gratify a constant reader, by inserting it in the "Christian Disciple." Your's, &c.

AMANDER.

This author, after showing the danger, the strange and fatal inconsistencies, and bewildering tendency of many doctrines, which have long disturbed the christian church, says, "If, knowing our duty here, we perform it to the best of our power, we shall certainly be accepted of God. Whether we square our faith by the precepts of Athanasius, or Arius, or Socinus, we shall enter into life, if we keep the commandments; and follow, as nearly as possible, the steps of Jesus, which points the way to immortal light. Vainly to attempt to pierce the clouds and darkness that surround the christian sanctuary, may waste our time, but cannot improve our piety. To meditate on things, that are above the sphere of our comprehension, and on which, if we lived for a thousand years, we could never form any distinct ideas, only serve to bewilder the understanding without mending the heart. The religion of Jesus consists more in beneficent actions, than in contemplative raptures; more in the calm and serene sensations of meekness, gentleness, and forgiveness, than in the wild emotions of enthusiasm."

"I feel a firm, unshaken conviction, that it is the vital benevolence of the heart and affections, and not the mere assent of the mind to any mystery of doctrine, which constitutes that religion which is most pleasing in the sight of God. There cannot be a more concise and just description of religion than that by St. James, i. 27. "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." There are, certainly, good and bad men among all sects; and perhaps, it would be difficult to say, on which side the sum of moral worth preponderates. Hence, ought we not to learn that what opinions we entertain about certain dark and inexplicable matters, are not religion? And ought they to kindle any animosity between us? Ought

we to behold the splinter in our brother's eye, and to neglect the beam in our own? How long will *Christians continue* to hate each other?

"It is the doctrine of the Trinitarian Church of England, in her first article, that There is but one God, without body, parts, or passions.

"It is plain, therefore, that when we talk of three persons in the Godhead, the word person has no relation whatever to those ideas of *corporeal figure* which we annex to it in common use, and which, from the grossness of our conceptions, we can hardly help associating with any term expressive of personality. But it is certain, that though the Church of England worships what are, for the want of a better word, or from the choice of a bad one, called "*three persons*," It acknowledges but one God. When therefore we worship *three persons*, we can evidently worship only one and the same God under these different personal appellations. And if the Church had adopted the word *appellation* instead of *person*, *the whole dispute about the Trinity, and which is rather a dispute about words than about things*, might have been avoided. Arians and Socinians, undoubtedly worship *the same God* as the Trinitarians, *without body, parts, or passions*. What then should keep them asunder, if they differ only about expressions? And it is clear to me that their greatest difference is nothing more than a difference, *not in the substance, but in the phraseology of their adoration*:—Trinitarians, Arians, and Socinians, consider this, and learn charity and forbearance towards each other!"

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, WHICH REFER TO SENTIMENTS, &c. AMONG THE JEWS, IN THE TIME OF OUR LORD.

LV.

Matth. v. 33, 7. *Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His foot-stool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head; because thou canst not make one hair white, or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.*

The precept, (Exod. xx. 7,) "Thou shalt not take the name of the Lord thy God in vain," was rendered by the Jews, "thou shalt not swear in vain, or *falsely*, by the name of the Lord thy God." It was considered particularly as a pro-

hibition of *perjury*. But still more explicit is the command, (Lev. xix. 12.) "Thou shalt not swear by my name falsely." The Jews were also expressly forbidden to swear by false gods. But Jewish sentiments, both of an oath and perjury, as far as we can learn them, appear to have been very loose; and we have at least very ancient testimony, that the forms of swearing to which our Lord alludes in the text, were common among Jews. "A man," says Maimonides, "may forswear himself four ways. For example, he may swear he hath not cast a stone into the sea, when he hath cast it; that he hath cast it, when he hath not; that he will not eat, and yet eats; that he will eat, and yet eats not." But, says the Talmud, he that swears that he will not eat, and yet eats that which is *not proper to be eaten, is not guilty*. The distinction was also made of a *vain*, or a *rash oath*. As, 1st, when one swore of what was impossible, and contradictory, as that a pillar of stone was a pillar of gold; or 2dly, when one swore of that which could not be doubted, as that a stone is a stone; or, 3dly, when one swore that he could do, what was impossible to be done, as that he would not take food for a week; or, 4thly, when one swore that he could abstain from things plainly commanded, as that he would not wear phylacteries. Against him who made a vain, or a rash oath, beating and cursing were denounced. Yet so narrow was made the circle of vain oaths, that a man might sware a hundred thousand times, and yet not transgress the limits of the caution against vain swearing.

Care was indeed taken to give great solemnity to the judicial administration of an oath. He who was to make it, was seriously exhorted to consider and weigh the circumstances, concerning which he was to swear; having before his eyes the fear of God, that he might not swear rashly. "Know thou," said the Judge to him, "when God speaks, the world trembles. Take not therefore the name of thy God in vain. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." For other offences against the law, he was told, punishment was inflicted only on the transgressor; but the punishment of perjury extended to his family and friends. Of other transgressions, punishment might be deferred to another generation. But of perjury, it would begin with him who committed it.

When a question arose of great and peculiar concern, the ark which contained the book of the laws was opened; and he who was to swear, was required to put his hand into the ark, and to lay it upon the book of the law. If the affair of which oath was to be made was not of the most solemn nature, the books might be substituted, in which the name of God were written. But they who carried phylacteries upon their hands, upon which the words of the law of the

names of God were written, as they knew, and were supposed to feel the solemnity of an oath, were excused from these forms. Of their most distinguished wise men and doctors, an oath was not required; their affirmation being deemed sufficient. He who made oath was required also to stand while he made it, that he might feel and express greater reverence of the majesty of God. But the Rabbins made oath while sitting, because it was presumed that they constantly feared God; and could neither be enticed, nor terrified from duty. And an oath was always made in the presence of the adverse party.

But even Maimonides has said, that to swear by heaven, by the earth, by the sun, &c. even if the swearer in his mind refers to Him who created the object by which he swears, yet it is not an oath. Or if any one swears by a prophet, or by either of the books of scripture, though it be understood that he swears by Him who sent the prophet, or who gave the book, yet this is not an oath.

It appears by the Talmuds that it was common, and it seems to have been allowed, to swear by heaven, by the temple, by Jerusalem, by the altar, by the head, and by other things. *So*, it is said, *was the custom in Israel.* So did even doctors in Israel swear. When turtles and young pigeons were sold at Jerusalem for a penny of gold, R. Simeon Ben Gamaliel said, "*by this temple* I will not rest this night, if they be not sold for a penny of silver."

There is indeed in the traditionary law,—or rather in the commentary upon it,—a caution against *excess* in swearing, and in laughter. But R. Solomon interpreted it to mean, "indulge not *much* in swearing, even in things that are true; because *in much swearing, it is impossible not to be profane.*"

Cicero defines an oath to be, *a religious affirmation.* Clemens Alexandrinus, *a direct assertion, with an appeal to God.* Philo, *the testimony of God concerning a thing doubtful in itself.* Grotius has brought together a great mass of learning, in illustration of the sentiments of Jews, heathens, and early christians, concerning oaths; and it would be grateful to spread before our readers, who have not access to it, this interesting display of the actions of so many minds, upon a subject of such vital interest to the security of society, and to the cause of piety and virtue. But our object is, as far as we can, to ascertain prevailing sentiments of Jews in the time of our Lord, and to understand his references to these sentiments, that we may comprehend the whole import, and feel the full force of his instructions, as far as this particular course of illustration will lead to these consequences.

With the sentiments then, and the *custom* to which we have referred, compare the instructions of our Lord in the

text. Even in the most unrestrained interpretation of his words, they forbid us from making oath, and from every form of swearing, except in cases of imperious duty. The precept, "swear not at all," is generally supposed to refer only to voluntary oaths; and it is understood that an oath may be required by a magistrate, when the affair concerning which it is demanded is either the glory of God, the security of our neighbour, or our own greatest good. The primitive christians however, it is said, understood and observed this command in a literal sense; as do the Quakers, or the Society of Friends, at this day. And happy would it be for the christian world, if every disciple of Christ should obtain that estimation and confidence among men, that his simple affirmation or negation should have the force of an oath from another.

Who can remember but with strong and delightful emotions, the honour which was paid by the Athenians to Zenocrates; a man distinguished alike by his wisdom and his sanctity? When he came into court to give his public testimony, and approached the altars for the purpose of making oath, he was stopped by the unanimous decision of his judges, that his simple assertion should be taken instead of an oath; thus conceding *that* to *his* integrity, which they were not afterwards to allow even to themselves; for they were required to make oath, before they should pronounce their judgment.

But in answering the inquiry, may an oath be lawfully administered to christians, and made by them, we refer to the repeated examples in the epistles of Paul, of very solemn appeals to God; but above all to the example of our Lord. This is decisive. When arraigned before "the chief priests, and elders, and all the council of the Jews," he heard, *without answering*, the allegations of the false witnesses, who were suborned to bear testimony against him. But when the high priest said, "*I adjure thee by the living God* that thou tell us whether thou be the Christ, the Son of God? Jesus said unto him, *thou hast said.*" The answer was as direct, as well understood, as if he had said, *I am.* In giving this answer, he made oath that he actually was, what he professed to be. Can we doubt then whether an oath may lawfully be administered, and made among christians; more than it can whether swearing in common conversation is forbidden by the christian laws?

But while our Lord thus teaches us that an oath may be made, he demands that the occasion be most solemn and peculiar; and that swearing, except in such a case, be religiously avoided. The Jews indeed, in swearing by the temple, by Jerusalem, by heaven, or by their own heads, were understood to have a great reference to God. But because this reference was only *implied*, they taught that an oath

was comparatively a light thing. Not so says Jesus Christ. For "he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon;" and to swear by any work of God, incurs all the responsibility, of swearing directly by the name of God its creator. How heavy then is the guilt of swearers! How solemn this admonition of our Lord!

But whether he intended, or not, utterly to forbid the use of oaths, he without doubt presses upon his disciples the obligation they are under, of teaching the world by their example, to use only mere assertions; and thus of advancing society to that moral dignity, which commands as much credit by a simple affirmation, as by the most solemn oath; and which tends *ultimately* to supersede the necessity of swearing at all. The quakers, on this subject, without doubt, approach far nearer to the object of our Lord's injunction, than any other part of the christian world; and if christendom shall ever become, what the gospel teaches us to hope that it will be, the practise concerning oaths, which now distinguishes the Society of Friends, will become the practise of the whole body of christians.

[Buxtorfs Synag Judaic pages 677, 682. Ainsworth on Lev. xix. 12. Lightfoot, Walzogenius, and John Jones on the text.]

VIEWS OF THE FRIENDS ON THE SUBJECT OF OATHS.

It is, we believe, a general opinion among men of serious reflection, that oaths, by our laws, are unnecessarily multiplied—that they have become so common as to diminish their solemnity and usefulness, and to render them an occasion of immorality, profaneness, and irreverence for the name of God. The writer of the "Illustrations" has in the preceding article introduced the subject of swearing, and given his opinion with exemplary meekness, and candor. He has also mentioned in a very respectful manner the opinion of the Society of Friends. We shall not assume the office of deciding the question in dispute; but that our readers may have the subject more fully before them for examination, we shall give a concise view of some of the reasonings of the Quakers in support of their opinion, and in answer to the objections of their opponents.

The passage of the Sermon on the Mount, Matt. v. 33—37, is regarded by the Quakers as containing an unqualified prohibition not merely of profane swearing but of all such oaths before a magistrate as had been authorized by the laws of Moses. Our Saviour introduced the subject by saying "Ye have heard that it hath been said by them of old time. Thou shalt not forswear thyself, but shalt per-

form unto the Lord thine oaths." This was a prohibition of perjury or false swearing. Having quoted this, our Saviour adds, "But I say unto you *swear not at all*, neither by heaven, &c. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." As the prohibition of perjury and the reference to oaths in the 33d verse, evidently had respect to swearing before a magistrate, the prohibition, "swear not at all" must include that mode of swearing which had been considered as lawful, as well as false and profane swearing.

This opinion the Friends think is fully confirmed by the language in James, v. 12, "But above all things, my brethren, *swear not*, neither by heaven, neither by the earth, *neither by any other oath*." This last clause is regarded by them as extending the prohibition to every species of swearing without any exception.

Whatever might have been the manner of the Jews in administering an oath, or the intention of the high priest in saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," the Quakers cannot believe that the simple affirmation of Christ, "Thou hast said," ought to be regarded as an example of swearing.

Robert Barclay, in his Apology, has stated and answered the objection from the example of Paul:—

"They object," he says, "that Paul swore and that often—saying, 'For God is my record'—'As the truth of Christ is in me'—'I call God for a record upon my soul'—'I speak the truth in Christ, I lie not'—'Behold before God I lie not'; And also requires oaths of others—'I charge thee before God and our Lord Jesus Christ'—'I charge you by the Lord, &c.

"To all which, says Barclay, I answer, First, That the using of such forms of speaking is neither swearing nor so esteemed by our adversaries. For when upon occasion, in matters of great moment, we have said, We speak the truth in the fear of God and before him, who is our witness, and the searcher of our hearts—adding such kind of serious attestations, which we never refused to do in matters of consequence; nevertheless an oath hath moreover been required of us, with the ceremony of putting our hand upon the book, the kissing of it, the lifting up the hand or fingers, together with the common form of imprecation, *So help me God*, or *So truly let the Lord God Almighty help me.*

"Secondly. This contradicts the opinion of our adversaries, because Paul was neither before a magistrate that was requiring an oath of him, nor did he himself administer the office of a magistrate, as offering an oath to any other.

"Thirdly. The question is not what Paul or Peter did, but what their and our Master taught to be done; and if Paul did swear—which we be-

lieve not—he had sinned against the command of Christ, even according to their own (the objectors) opinion, because he swore not before a magistrate, but in an epistle to his brethren." p. p. 563—4.

We have given only a specimen of the arguments of the Quakers on this subject; but perhaps enough to show, that their opinion is not of the most dangerous character, nor so destitute of support as some have imagined; and also, that there is less danger in adopting this opinion from a conscientious regard to a supposed command of Christ, than in becoming so familiar with oaths as to lose our reverence for God and regard for truth. Whether the opinion of the Friends be correct or not, it is certainly much in their favor, that their affirmation is admitted in our courts, as equivalent to the oath of other Christians. But whether it be to the honour of other denominations, that they are called upon to swear, while the Quakers are permitted to affirm, is a question worthy of some consideration. It must be the duty of every man to support such a character for veracity, that his word will be received by those who are acquainted with him as of equal weight with his oath; and that man whose veracity cannot be relied on, except he be under the obligation of an oath, is at best a *suspicious witness*, his oath notwithstanding. "For what end," says Chrysostom, "wilt thou force him to swear, when thou believest not that he will speak the truth?"

REMARKABLE EVENTS IN THE TIME OF EDWARD III.

A dreadful plague, which according to the most authentic accounts first made its appearance in the year 1346 in China, or the eastern part of Tartary, after making terrible ravages in Asia, spread its direful contagion into Africa and Europe. After almost depopulating Greece and Italy, it passed into Spain and France, and from thence into England, where it made such terrible ravages, that, according to some, it swept away half of the inhabitants. In London the mortality was so dreadful, that within the space of one year, above fifty thousand persons were buried in the Charter house yard. This terrible pestilence raged in England from the beginning of August 1348, till Michaelmas the following year; and during the time that it raged in Asia, Africa and Europe, *more than half of the human race is supposed to have perished!*—Walsingham says that in many parts of England nine tenths of the people fell victims to this dreadful disease.

"This tremendous visitation of heaven did not put a stop to the ambition of man. The pestilence made the same ravages in France as in England; yet amidst those scenes of death and destruction, and during the continuance of a truce, Philip formed a plan

for recovering Calais by bribing the governor."

In 1359 Edward III. of England invaded France with a hundred thousand men, with intention to take Paris.—"While he lay in his camp in the neighbourhood of Chartres, there arose a sudden and dreadful storm, accompanied with hail of a prodigious size, which falling upon his army killed *six thousand horses* and *one thousand men*.—So tremendous a convulsion of nature was deemed by the army a sign of the wrath of Heaven, and the king himself appeared to be impressed with the same opinion. In the midst of the storm, he turned his face towards the church of Chartres, which he saw at a distance, and, falling on his knees, made a vow to consent to an equitable peace." *Bigland.*

The first of these calamities was common to both France and England, and had little effect in restraining the ambition of the two monarchs. The hail storm seems to have fallen on the English army only, and not on that of France. This brought the haughty Edward upon his knees, and put an end to the war.

CRIMINAL OFFENCES IN ENGLAND AND WALES.

"The lessons of experience, rather than the suggestions of speculation, are the true sources of wisdom and the surest foundations of policy. The right and the necessity of inflicting punishments arise from the obligation of government to afford defence and protection. Vengeance on criminals is not the design of penalties, but those penalties are surely too light, that are not sufficient to deter and restrain the atrocity of offenders."

These sentiments proceeded from a source which we highly respect, and from gentlemen whose opinions are entitled to a careful examination. It being admitted that "the lessons of experience, rather than the suggestions of speculation, are the true sources of wisdom, and the surest foundations of policy," we shall exhibit an abstract of an account which has recently been published in this country, from a Belfast paper, and from which we may infer the effect of the criminal code adopted in Great Britain. The account gives the number of criminals committed for trial in England and Wales, in each of the last seven years.

The number committed in 1811 was	5,337
The number committed in 1817	13,932
Total committed in 7 years	56,308
Of these there were sentenced to death	4,959
To transportation for life	358
For 14 years	658
For 7 years	5,495
To imprisonment for various terms	22,469
To whipping and fine	1,326

The commitments for alleged capital offences were	9,287
Of the 4952 sentenced to death, there were executed	584

"By a return made to the House of Commons it appears that the number of persons executed for *forgeries* within the last 28 years amounts to 222—of these 76 were forgeries on the bank of England."

Here are "lessons of experience—the true sources of wisdom," from which we may infer the genuine effect of a sanguinary code. Notwithstanding the severity of the English laws, the multitude of offences to which the penalty of death is annexed, and the frequency of capital punishments; still in the term of seven years upwards of *fifty-six thousand* persons were committed to prison as criminals; of whom *four thousand nine hundred and fifty two* were sentenced to death. Forgery and stealing goods from a shop to the value of five shillings are among the crimes deemed capital in England. They are also crimes which are very frequently committed in that country. Shall we hence infer, that *death* is "too light" a punishment for *forgery*, and for *five-shilling thefts?* Or shall we infer, that multitudes in England have been hardened in wickedness and inured to crime by the deleterious influence of *inhuman laws* and *public executions?*

FRAGMENTS.

Luxury.

"John Musso of Lombardy wrote in the 14th century. He says, Luxury of the table, of dress, of houses and household furniture in Placentia began to creep in after the year 1300. Houses at present have halls, rooms with chimneys, porticos, walls, gardens and many other conveniences unknown to our ancestors. A house that has now many chimneys had none in the last age. Eating tables formerly but 12 inches long are now grown to eighteen. They have got candles of tallow or wax in candlesticks of iron or copper. Almost every where there are two fires, one for the chamber and one for the kitchen." KAMES.

Drunkenness.

I called on Dr. JOHNSON one morning, (says PERCIVAL STOCKDALE) when Mrs. WILLIAMS, the blind lady to whom he had long been an affectionate friend, and whom he protected in his house as long as she lived, was conversing with him. She was telling him where she had dined the day before. "There were several gentlemen there, (said she) and when some of them came to the tea table, I found that there had been a good deal of hard drinking." She closed this observation with a com-

mon and trite moral reflection, which, indeed is very ill founded, and *does great injustice to animals.* "I wonder what pleasure men can take in making beasts of themselves." "I wonder, madam, (replied the Doctor) that you have not penetration enough to see the strong inducement to this excess; for he who makes a *beast* of himself, gets rid of the pain of being a man."—[*Stockdale's Memoirs*, Vol ii. p. 189.

POETRY.

ON GOVERNING THE PASSIONS.

"*He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.*" Solomon.

"The man who rules with absolute control
The angry passions, which deform the soul,
A more important victory can boast
Than he whose might has overcome a host.

The soul is sicken'd and the heart is pain'd
To trace the course of anger unrestrain'd,
Blasting the pleasures of domestic life
With bitter brawls, and scenes of savage strife.

The wretched wight, who yields to anger's power,
Has no security a single hour;
His life may e'en be forfeited for guilt
Of guiltless blood, in furious transport spilt.

Behold how bright the warrior's wreath appears,
Planted in carnage, fertiliz'd with tears!
And trace his trophies of heroic ire
Through seas of blood, and pyramids of fire!

Behold the conqueror, who won the world,
By ruthless rage from glory's zenith hurl'd,
Tost like a feather on the mountain wave,
Lord of the globe, but, passion's paltry slave!*

Then he who rules with absolute control
The angry passions, which deform the soul,
A more important victory can boast
Than if his might had overcome a host."

Vermont Intelligencer.

* Alexander the great, in a fit of anger slew his foster brother Clytus, for which flagitious act he was struck with such remorse, that he attempted to starve himself.

"THY WILL BE DONE."

How sweet to be allowed to pray
To God the Holy One;
With humble pious love to say,
Father, thy will be done!

We, in these sacred words can find
A cure for every ill;
A charm to soothe the troubled mind,
And bid its cares be still.

For mark the rebel wish repress'd
Despair had just begun;
Then hear these accents half express'd,
My God, thy will be done.

See what a pure, celestial flame,
Illumes that lifted eye;
As tho' it caught one rapturous gleam
Of him who dwells on high.

O let that will which gave me breath,
And an immortal soul,
In joy, or grief, in life or death,
My every wish control.

Could my weak heart thus ever pray,
With joy life's course would run;
Teach me O God! with truth to say,
Thy will, not mine, be done.

LINES ON THE DEATH OF A CHILD.

Weep not, fond parents, for your darling son,
But acquiesce in what your God has done:
'Tis the kind hand which does one infant save,
That sends another to an early grave.
With grief you view'd the little breathless form,
And wish'd him back to life's tempestuous storm;
Ah! cruel wish! to change his heavenly dress,
And wrap him round with sorrow and distress.
O could your wat'ry eyes behold him rise,
And soar aloft thro' yonder brilliant skies;
Fond as you are, you could not wish to rob
The new form'd angel of his crown and God.
Behold him take his golden harp to praise,
Hear him already tune immortal lays,
Then cast his radiant crown at Jesus' feet,
And raptur'd fly thro' each celestial street,
Well pleas'd each new inhabitant to meet,
(Perhaps the guardians of his infant years,)

And hail their entrance on those happy spheres.
O could he now behold your tears and grief,
He'd point you to the Saviour for relief;
Bid ye pursue religion's sacred way,
Which leads to blissful everlasting day. *Evan. Mag.*

LINES FOR A MISS'S SAMPLER.

Jesus, permit thy gracious name to stand,
As the first effort of an infant's hand;
And while her fingers o'er this canvas move,
Engage her tender heart to seek thy love;
With thy dear children let her share a part,
And write thy Name, Thyself, upon her heart.
[*Evan. Mag.*

INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Fourteenth Report of this wonderful Society has been published. It contains much animating information. "From the 31st of March, 1807, to the same period in 1818," this Society had issued "89,795 Bibles and 104,306 Testaments, making with those circulated at the Society's expense, from different presses on the continent, the total issued by the B. and F. B. S. in somewhat less than 13 years, more than Two Millions of Bibles and Testaments."

"The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered that the number of Auxiliary and Branch Societies in Britain alone, amounted, at the close of the last year, to nearly 500, independently of Bible Associations; and that scarcely a county in the island was destitute of one or more of these Auxiliary Establishments, it is with no less surprise than pleasure that your Committee are enabled on the present occasion to report so respectable an addition to their number.

Of those which will appear in the general list, your Committee regard it as their duty to specify, with particular commendation, "The Merchant Seamen's Auxiliary Bible Society."

The object of this Institution, (which was formed on the 29th of January last, in the Egyptian Hall, at the Mansion-house, London, under the auspices of the Lord Mayor, and various Noblemen, Gentlemen and Merchants, of the first consideration,) is, "to provide Bibles for at least, 120,000 British seamen, now destitute of them;" and with so much vigour and judgment have its proceedings been commenced, that within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the Society's Agent, Lieut. Cox; and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both the officers and men. On hearing him deliver his message to the commander of one of the ships, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls." The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, "It is very good, very good indeed: we pay a great deal of money for God's Book in my country." And while

the Captain of a French vessel was reading the Testament which he had received, his crew was observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant Seamen's Auxiliary Bible Society.

On the importance of this establishment to the Mariners themselves, their immediate employers, and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject; and more especially by those who, from considerations of property, occupation, or connexion, have, in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial marine.

Another source from which by much the largest proportion of additional aid to the local, and eventually to the general, interest of your Society has been derived, is the zeal so laudably manifested by the female part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of "Ladies' Bible Associations," to advantageous account, your Committee examined the regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable, in giving to that class of exertions a prudent and useful direction. The model suggested in the circular referred to, has, with few exceptions, and those arising altogether, it is believed, out of local peculiarities, been generally adopted; and the effects already produced encourage the expectation of the most pleasing and beneficial results.

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its ten Associations, deserves to be particularly cited. In the production of this system of Female Auxiliaries, (to which, as well as to by much the largest proportion of these Institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley, essentially contributed,) the zeal, the talents, and the influence of more than 600 ladies, embracing many of the most respectable and pious females in Liverpool, and its vicinity, were called into exercise under the patronage of the Countess of Derby, and other ladies of rank. The union, harmony, and co-operative spirit which characterised the establishment of these Eleven Auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having within three months obtained 7292 subscribers, issued 1338 Bibles and Testaments, and raised more than 970*l.*, unanswerably demonstrates the practicability of engaging females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your Committee, (which they here repeat,) that Associations of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

The Report proceeds in giving a delightful account of the exertions and success of Bible Societies on the continent of Europe—in the United Netherlands, Hanover, Prussia, Mecklenburg Wurtemberg, France and Italy. In Denmark and Sweden the Bible Societies are greatly encouraged by the reigning Princes and much has been done; but still greater things have been done in Russia as will appear from the following extracts:—

"Your Committee now proceed to Russia: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire, and to exhibit anything like an adequate representation of them in the columns of this Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by various newly-formed and promising Auxiliaries in different parts of the Empire.—The following are the prin-

cipal stations which they respectively occupy :—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimer, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bilaastock, Grodno, Posen, Bessarabia, Tabanrog, Tscherkask, and Twer. In the stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions : and whether considered with respect to the rank of the places in which they are seated, the population they comprehend, or the patronage, civil, ecclesiastical, and military, they have obtained, these auxiliaries must be regarded as powerful instruments for promoting the influence and the utility of the general Institution.

Nor ought those efforts which are making on a small scale to be overlooked.—For, not only whole governments, but also departments, towns, and even single villages, have formed, within their own circles, either Branch Societies, or Bible Associations, according to their circumstances and means. Of the latter, many have been already established ; and plans have been formed for multiplying their number. So greatly, in fact, has this expedient for bringing the cause of the Bible Society home to the bosom of the poor, been approved, that there seems little room to doubt that its adoption will be general ; and that ere long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies : and the institutions of the former be co-extensive with the establishment of the latter.

Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures, some judgment may be formed by the interesting facts, that, within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than *forty three* editions of the Sacred Scriptures, in *seventeen* different languages ; forming a grand total of 196,000 copies :—that the issue of Bibles and Testaments in the fourth year fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion : —and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages ; versions were going forward into the common Russian, Tartar, and Carelian languages ; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian. When to these particulars, it is added, that, within a month after the Anniversary at which they were reported, *sixteen waggon* loads of Bibles and Testaments were despatched from the capital for different parts of the Empire, nothing further needs be said to demonstrate the effective exertions of this zealous and enterprising Institution .....

The Auxiliary Bible Societies in the East Sea Provinces of Esthonia, Livonia, and Courland, are among those of the Russian Provincial establishments, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantages from their perusal. The several districts in these Provinces, as well as in the Island of Oesel, are rapidly covering with local Associations ; and many instances are reported of zeal and liberality among all classes of people, (the lowest not excepted,) which afford "honorable proofs of their reverential attachment to the word of God, and their deep conviction of its beneficial tendency."

But of all the Auxiliary Societies, that at Moscow is (as, from the rank of this ancient capital, might be expected) the most splendid and efficient ; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the Parent Society at St. Petersburgh.

On the recent celebration of its *fifth* Anniversary, (which Mr. Pinkerton describes as, in point of interest and splendor, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its heredita-

ry dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the word of the living God. "The importance of this station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water which springeth up into everlasting life. His Imperial Majesty, in consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labors, which also renders an increase of means for transacting its business absolutely necessary, has been most graciously pleased to present this society with a large stone house. Thus the good will of the King of kings towards the cause of the Bible Society, is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign, who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour, and having bound himself to this in the most solemn manner, before the face of all nations, invites to this celestial light those nations also whom Divine Providence has intrusted to his care. And thus is fulfilled that which was foretold by the prophet, 'The Gentile shall come to thy light, and kings to the brightness of thy rising'" .....

Your Committee cannot take leave of Russia without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Of the former quality, a fair specimen will be seen in one of the monthly papers of business, which will appear in the Appendix. Traces of the latter are to be found in the whole system of their operations throughout the Empire. Indeed, your Committee cannot but attribute a large proportion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord which has animated all orders of the Russian people. The Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavouring to give effect to his designs for the spiritual welfare of his dominions.

"I consider" (said the Emperor, in his Address to the Moscow Bible Society,) "the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these Institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a member of the Russian Bible Society, and will render it every possible assistance, in order that the beneficent light of revelation may be shed among all nations subject to my sceptre."

With this declaration, so worthy of the sovereign of a great empire, and so consonant with the spirit of the British and Foreign Bible Society, your Committee will conclude the European division of their Report.

Some further extracts may be given in a future Number from this interesting Report.

CONVERTED BUDHU PRIESTS.

From the Christian Herald.

Extract of a letter from Liverpool, dated Jan. 7, 1818.

A circumstance occurred during the last month relative to the Missionaries, of a very serious nature. "Sir Alexander Johnson, Lord Chief Justice of the island of Ceylon, (who is a very warm friend of the Missionaries on that island,) is just arrived in England, and has brought with him two of the principal priests of Budhu, (the name of the god which the natives worship,) they had read the gospels which are translated into their language, and their belief in the religion of Budhu was considerably shaken. They read the gospels over again, and came to the resolution of renouncing the worship of Budhu and embracing Christianity. They had

read, that except a man give up houses and lands, &c. for the sake of Christ, he cannot be his disciple; and understanding this in a literal sense, they immediately parted with the lands which had been appropriated for their support; and understanding the Chief Justice was coming to England, they waited upon him to request he would bring them with him to England, the land of Christians. They told him they read that Jesus Christ chose fishermen for his apostles; they said that they were of the caste of fishermen, and that perhaps Jesus Christ would send them to preach his gospel. Sir A. Johnstone did not encourage their going to England, told them he had no authority to take them; that they would be a great expense to the Committee who manage the Missions, and that there was no room in the vessel. They repeatedly waited upon him, and said they would go in the steerage if he would but allow them. Still he discouraged them, and when he was on board, and the vessel actually under weigh, they took a boat from the shore, and went along side the vessel, and begged in the most importunate manner he would take them along with him; he then consented, and they came in the steerage. They are placed under the care of Dr. Clark, at Millbrook, about 10 miles from Liverpool, and discover the greatest genius. They are learning the English language, and seem most anxious to be made Christians. Dr. Clark labours to impress upon their minds, that they must be made Christians at the heart. They anxiously inquire how long it will be before they are Christians at the heart. One is about 23 years of age, and the other about 25. They still wear their robes, which are yellow, and are worn thrown over one shoulder, the other left bare. If they should become acquainted with true religion, and ultimately preachers of it, they promise to be of considerable service in instructing other Missionaries in their languages, &c. and in preaching the Gospel to their idolatrous countrymen. I feel a very strong desire to see them, but they have not appeared in public, and very few persons have access to them."

OBITUARY.

Died—In Tennesee, Mr. Daniel Anderson, aged 111.

In England John Williams aged 100, leaving 17 brothers whose ages amount to 1379.

In Pennsylvania, Gen. Jacob Brown—61.

In Boston, Mr. EBENEZER RHOADES, late Editor of the *Independent Chronicle*, aged 43.—Franklin Tukey, of Portland, by a stone thrown by a lad of the name of Wyman.

In Hanover, N. H. Hon. Wm. W. Woodward, Treasurer and Trustee of Dartmouth University, and late Chief Justice of the Court of Common Pleas, for the Western District.

At Lynn, Albert Curtin, a member of the Society of Friends, and son of the late James Curtin, aged 18.

In Hingham, Mr. Nathaniel Gill, aged 75.

In Johnston, R. I. Job Smith, Esq. aged 32.

In Keene, N. H. Captain John Houghton, aged 72.

In Baltimore, Mrs. Elizabeth Champney, aged 74, formerly of Roxbury.

In Arundel, Capt. Thomas Perkins, jr. aged 66.

In Hampton Falls, Mrs. Mary, relict of the late Deacon Jeremiah Lane, aged 82; Mr. Joseph Tilton, aged 35.

In Danvers, Capt. Clark Wilson, aged 46.

In Salem, widow Sarah Leach, aged 76.

CANDIDATES FOR THE MINISTRY.

Thomas Tracy,	Cambridge.
Samuel Gilman,	do.
John Allyn,	do.
John A. Shaw,	do.
P. Osgood,	do.
Alvan Lamson,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Elisha Fuller,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall.	Concord.

THE

CHRISTIAN DISCIPLE.

No. 10. OCTOBER, 1818. Vol. VI.

SKETCHES OF MARTIN LUTHER.

The Roman Catholics have heaped up a mass of falsehood to obscure the fame and obstruct the influence of Luther. No regard has been had in this, says Bayle, either to probability or to *the rules of the art of slandering*: and the authors of the calumnies have assumed all the confidence of those who fully believe that the public will blindly adopt all their stories, be they ever so absurd. Many of the charges which were once currently propagated have been withdrawn; but still there is scarcely a single defence of the Romish Church, published in protestant countries and modern times, which does not make use of the character of Luther as an argument against the Reformation. It is not difficult to vindicate the Reformer from most of the serious charges alleged against him; but were it impossible to clear his memory from any one of them, the Reformation would stand upon the same solid principles, which are independent of individuals and parties. The children of corruption have always sought to brighten themselves by blackening others.

If Luther's violence and arrogance be objected to Protestants, we reply in the words of our great Chillingworth to his antagonist—"And what if Luther, having a *pope in his belly*, as he was wont to say that most men had, and desiring perhaps to have his own interpretations pass without examining, spoke such words in the heat of argument; Do you think it reasonable that we should subscribe to Luther's divinations and angry speeches? Will you oblige yourself to answer for all the assertions of your private doctors? If not, why do you trouble us with what Luther says and what Calvin says?" And if the Roman Catholics further object as Chillingworth's opponent did, "That when Luther began, he being but one opposed himself to all, as well subjects as superiors,"—we reply again with our renowned Protestant champion—"*If he did so in the cause of God, it was heroically done of him.* It is not impossible that *the whole world should so far lie in wickedness*, as St. John speaks, that it may be lawful and noble for one man to oppose the world."

Having quoted Chillingworth, we will transcribe two other passages of his on the character of Luther, which appear to us to be at once just, candid and spirited :—

"And then for *Luther's opposing your church upon mere passion*, it is a thing I will not deny because I know not his heart, and for the same reason you should not have affirmed it. Sure I am whether he opposed your church upon reason or no, he had reason enough to oppose it. And therefore if he did it upon passion we will follow him only in his action, and not in his passion; in his opposition, not in the manner of it: And then I presume you will have no reason to condemn us, unless you will say that a good action cannot be done with reason, because somebody before us hath done it upon passion"

"As for Luther's speeches I told you not long since, that we follow no private man, and regard not much what he says either against the church of Rome or for it; but what he proves. He was a man of a vehement spirit, and very often what he took in hand, he did not do it, but overdo it.—He that will justify all his speeches, especially such as he wrote in the heat of opposition, I believe will have work enough, Yet in these sentences, though he overreach in the particulars, yet what he says in general we confess true; and confess with him—*That in the Papacy are many good things*, which have come from them to us; but withal we say there are many bad; neither do we think ourselves bound in prudence to resist the good with the bad, or to retain the bad with the good, but rather conceive it a high point of wisdom to separate between the precious and the vile, to sever the good from the bad, and to put the good into vessels to be kept, and to cast the bad away; to try all things and to hold that which is good."

Luther, confident in his abilities and his cause, styled himself Ecclesiastes, or the Preacher; for, says he, "it is not fitting that I should be without a title, having received the work of the ministry not from man or by man, but the gift of God and the revelation of Jesus Christ." In another place he calls himself "Luther the second Elias, and the Chariot of Israel."

This extravagant self-estimation which cannot be justified, was perhaps necessary to enable him to stand almost singly against the world.

His strong passions operated to his disadvantage in private as well as in public life. We have disgusting pictures of them in anecdotes and conversations indiscreetly published by his friends. Much however, as the Catholics have exclaimed against Luther's imperfections, they would have readily pardoned these if he had spared them the mortification of his virtues, it is not the indiscreet and intemperate man, but the Reformer that they hate.

The enmity of the Roman Catholics was not extinguished in Luther's grave; they invented and propagated a thousand fables concerning his death. Some said that he died suddenly as by a judgment of God; others that he perished in a debauch; others that the devil strangled him; and others that the stench of his corpse was so intolerable that the bearers were obliged to run from it, and to leave it on the road, as they were carrying it to interment. All those are known to be gross falsehoods. They are worthy of recital, however, as an example of the spirit of orthodoxy, which is always the same; it never suffers a heretic to go out of the world without pursuing him with some invention to the discredit of his dying moments.

Indignities were offered to the Reformer's tomb; whilst the troops of Charles V. were quartered at Wittemberg in 1547, a soldier gave his effigy in the church of the castle two stabs with a dagger; and the Spaniards, encouraged by their priests and commanders, earnestly solicited the emperor to demolish his tomb and to permit his bones to be dug up and burnt. The emperor magnanimously refused compliance, and even forbade any violation of the sanctuary of the grave on pain of death.—His answer is said to have been—"I have nothing further to do with Luther; he has henceforth another judge, whose jurisdiction it is not lawful for me to usurp: know that I make war not with the dead, but with the living, who still make war against me."

"*Christian Reformer.*"

A LETTER FROM ONE CLERGYMAN TO ANOTHER.

To the Editor of the Christian Disciple.

Portsmouth, N. H.
Aug. 21, 1818.

DEAR SIR,

I send you a copy of a letter from a much respected Clergyman, formerly of this vicinity, to his friend in this town, which was found among his papers after his decease. The importance of the subject treated, and the opinions contained in it, induced several gentlemen here to think it would be a useful article if published in the Christian Disciple. If your opinion is the same, after perusal, it would be gratifying to have it inserted.

Reverend & Dear Sir,

THE questions you have proposed to me, and to which you desire an answer, merit particular attention as they bear a direct aspect on the honour of religion and the prosperity of the church of Christ. In matters of such importance every friend of true religion must feel himself bound to proceed on the best information he can obtain, and a clear conviction of what is right and agreeable to the will of God, lest he should through an erroneous judge-

ment injure that cause which it was his aim to promote.

Before I proceed to answer the questions, I would beg leave to mention the following preliminaries on which I presume we are entirely agreed.

1. That the Scriptures contain the only infallible rule to direct christians in the way of duty; and all things essential to religion, are therein clearly revealed, or so plainly implied, by just and necessary consequence, that churches are not left in suspense or uncertainty about any thing essential; and therefore that this, and not the opinions and traditions of men, however great or good, is to be regarded as the only rule in determining questions of a practical nature.

2. That the rules and directions given by the inspired Apostles respecting the outward form, order and discipline of the church of Christ, and their own correspondent practice, are the only unerring directory in this matter and nothing different from this rule should ever be made a term of admission to christian privileges.

3. That in many instances the mode or manner of doing commanded duty, and the customs and usages of particular churches, in things merely circumstantial, are left to the wisdom of christians, and may be various in different churches, suitable to their peculiar circumstances, consistently with a conscientious regard to the general laws of christianity—such as performing baptism by sprinkling or immersion—receiving the Lord's supper in a sitting or kneeling posture—praying extempore or by written forms.

4. The peculiar modes and forms of worship, discipline and admission to privileges in particular churches which are neither commanded nor forbidden in the New-Testament, should never be made terms of communion, so as to debar from privileges those who cannot conscientiously comply with them; and to make them such, is a reflection on the wisdom of the great head of the church and a criminal invasion of his royal prerogative.

Possibly you may think it was unnecessary to have been so particular in laying down these premises, as they are so plainly consonant to the dictates of revelation that every believer must, at first view, give his assent to them; yet as they appear to me to be the principles on which we must proceed in the consideration of such inquiries as you propose, I thought it of some importance to keep them in view.

Quest. 1. "What are the terms on which persons who have themselves been baptized in their infancy, and who have not renounced their baptism since they have arrived at mature age, by vicious, immoral lives, but have given testimony of their belief of the gospel by a diligent attendance on public worship and the duties of the christian sabbath,

may be admitted to the privilege of baptism for their children."

Ans. I take it for granted, agreeable to what has been premised, that the terms of admission to privileges in the visible church of Christ should not be different from what he hath made them. That the door should not be made wider or narrower than he hath left it in his word. The deviating from this rule, and setting up the opinions of men, and traditions of the Fathers, human forms, modes and ceremonies of worship, as terms of communion, have been the great occasion of the divisions, separations, discord and confusions which for ages have rent the seamless garment of our divine Redeemer, and broken the unity of the spirit which should ever be the distinguishing characteristic of his disciples. Had it not been for this, the two grand divisions of *Papists* and *Protestants*, and among the latter, those of *Calvinists* and *Lutherans*, Episcopalians, Presbyterians, Baptists, and the numerous sects and parties which have divided the christian church into separate communions, would never have had existence. If therefore we would avoid the evil consequences of unchristian divisions, and manage our ecclesiastical affairs according to the christian plan, it is necessary we should make the instructions of Christ in his word, and the example of those who acted under the immediate guidance of his spirit, our only rule in determining questions which relate to such matters. But here, in the question before us, a difficulty occurs at the first step of our enquiry, which is, that there is neither precept nor example in the New Testament, that I can recollect, for our direction in the case the question proposes, viz. the admission of persons who have themselves been baptised &c. to the privilege of baptism for their children when they do not come, nor propose to come to the Lord's table. The Apostles preached the Gospel to those only who were capable of understanding it: and when they were struck with a conviction of its truth, upon their public profession of faith and repentance, were baptized, in token of their discipleship and dedication to the service of Christ, were added to the church, admitted at the same time to all christian privileges, and manifested their faith by walking in a stedfast observance of all the ordinances and commandments of the Lord Jesus.

I freely acknowledge, I cannot find any thing in the New Testament to justify the practice of admitting persons to the privilege of baptism for their children, who are not viewed, in a judgement of charity, as having a right at the same time to all christian privileges, and being bound to observe all the commands of Christ; or that gives the least countenance to the distinction made in our churches between a public profession

for admission to the privilege of baptism, and a second profession for admission to the Lord's Table. It appears to me that all who were admitted by Apostles to baptism were considered by them as having an equal right to the Lord's supper, and to all other christian privileges. I will readily allow that persons who have been baptised in their infancy, and, after they have arrived to mature age have not renounced their baptism by vicious immoral lives, but, on the contrary give evidence of their regard to religion by their diligent attention on public worship, &c. have an undoubted right to baptism for their children, and may claim it as their privilege; for if their being baptised themselves constitutes them members of the visible kingdom of Christ, and they have not renounced their baptism, of consequence they must have a right to the privileges which belong to the subjects of this kingdom; and as the children of believing baptised persons are born in the church, and it appears from diverse instances recorded in the New Testament, as Lydia, and the Jailor, that when the heads of families believed, their households, all who were under their immediate care and charge, were also baptised with them, it hence follows that parents who believe, and are baptised, have a right to the privilege of baptism for their children, and no church has any authority to refuse their claim.

The qualified subjects of every kingdom have an undoubted right to the privileges secured to them by the constitution they are under, so long as they demean themselves loyal subjects; yet there are some privileges which subjects cannot claim nor enjoy unless they are qualified for them as the constitution requires, and admitted to the actual possession of them in the manner it prescribes. The sovereign power in every worldly kingdom prescribes the terms and qualifications on which subjects shall be admitted to certain privileges in such kingdoms; certainly Jesus Christ has no less authority to prescribe the terms on which persons shall be admitted to special privileges in his kingdom. Now it appears to me that the term of admission to the privilege of baptism, for themselves and their children, required of persons in the primitive apostolic churches, not only of believing Gentiles, but also of believing Jews, who were by birth subjects of the peculiar kingdom of God, and had been baptised of John, was an *open profession of faith in Christ as the Son of God and promised Saviour of mankind, and of subjection to his authority.*

I acknowledge that a sober regular life, and a constant attendance on public worship, and the duties of the christian sabbath, is a better evidence of the influence of religion on the heart, and a more satisfactory ground of charity, than the warmest profession without this; yet as it appears

from all the instances recorded in the New Testament, that an open profession of faith in Christ, and subjection to him, was required of persons as the term of admission to baptism, and as a sober, virtuous life and a constant attendance on the instrumental duties of religion, would not exclude deists and others who deny the Lord that bought them, and hold principles directly subversive of the gospel, who at the same time may be persons of exemplary sobriety and virtue, and as constant as any in their attendance on such duties, from merely political motives, while they consider the christian religion only as a contrivance of priest-craft, or an engine of state policy: for these reasons I think an explicit profession of faith in Christ, and subjection to him is the necessary term of the admission of persons who have themselves been baptised, as well as others, to the privilege of baptism for their children, and to other christian privileges. At the same time, I allow that the profession generally made in our churches is more explicit than what the apostles required. I do not find that in any one instance, the apostles ever required of persons admitted by them to baptism and other privileges, an assent to a written form of a covenant, containing a particular profession of faith, repentance, and obedience. It is true they did not admit persons without a profession, but then it was *short* and in *general terms*; and from what appears, was *verbal, not written*; therefore I think that giving assent to a written form of a covenant should not be made by the churches a term of admission to privileges with them, but that it should be left with persons who ask such privileges, to make a profession either verbally or in writing, longer or shorter, as is most agreeable to their conscience; and upon such profession being made, let the churches say by their vote, whether it is, or is not, satisfactory to them. Should a person make a declaration of the following import, viz — "I believe that Jesus Christ is the Son of God, and the only Saviour of men, and I hope for salvation through him alone;" or "I believe that remission of sin and eternal life are to be obtained only through the merits and mediation of Jesus Christ"—I should think the practice of the inspired apostles would justify one in admitting such a person to all christian privileges without any further particular profession, provided there was nothing apparent in his life and conversation to contradict such a profession.

Quest. 2. "Whether we have any authority from the word of God to require any further terms of persons who have been baptised, and whose lives and conversations have been conformed to christian rules as aforesaid, in order to their communing with us at the Holy Table of the Lord,

excepting their notifying such their desire of communing with us?"

The answer to this is implied in the answer to the first question. If baptised persons are members of the visible church or kingdom of Christ, they have an undoubted right to the privileges of this kingdom if they have not forfeited their right, but on the contrary have given evidence of their obedience to Christ, so far as they are enlightened in the knowledge of his will; and I should have no doubt but that they might be admitted to communion with the church at the Lord's Table, upon their notifying their desire to the church, did it not appear from the New Testament that an open and explicit profession of faith in Christ was constantly made by the apostles a term of admission to christian privileges; and that the nature of the thing seems to require it, the very act of partaking in the memorials of the death of Christ supposes faith in him as the only sacrifice and atonement for sin; and in this union and association of members with the church and with one another, is there not a covenant engagement both on the part of the church and every member? On the part of the church as a collective organized body to watch over their members in a spirit of love and meekness, and on the part of every member to be subject to the authority of Christ by a due observance of the laws and orders which he hath established in his church? and is there not a manifest propriety that this their faith in Christ, and those mutual engagements should be explicitly declared by both? Though there is no form of such a covenant prescribed in the New Testament, yet the substance of it, the mutual engagements between particular churches and their members, is plainly implied in the commands and directions given by Christ and his apostles respecting the duty of churches to their members, and of members to the churches, and to one another.

Thus I have given you my present sentiments on the questions proposed. I am sensible of my great imperfection and liableness to mistakes and errors, and will thankfully receive any light upon the subject which you may please to communicate.

I imagine that you think it high time to put a period to this letter which has run out to a length far beyond what I had any thoughts of when I first took up my pen. I could wish I had more time and leisure to have digested my thoughts on the subject. In that case the letter would have been shorter, and perhaps the sentiments in some respects different. Upon the whole it appears to me, from a serious attention to the subject, that these New England churches, instead of being too lax in their admission of persons to christian privileges, on the contrary have made the door narrower than Christ has left

it in his word, so as to exclude many serious believers of the gospel from partaking of that divine entertainment which Christ hath provided for them in the ordinance of his supper. The common terms of admission are such as to lead many to think they must have assurance of their gracious state and their title to future happiness, before they may venture with safety to come to this ordinance; and the want of this assurance, founded on mistaken notions of the terms of admission, and the qualifications requisite in those who are worthy receivers, debars many, all their days, from the benefit and comfort they might enjoy by their attendance on this ordinance; and is the occasion of their living and dying in the omission of a plain commanded duty. These churches are not so faulty in admitting persons they ought not to admit; *their fault lies in the disuse of that discipline Christ hath ordained in his church*, to be the means of keeping it pure from gross vice and error, and of reclaiming offenders from the error of their ways; and in suffering disorderly walkers to continue in their communion without admonition and censure.

The apostles admitted to baptism and the Lord's Supper all without exception who professed their faith in Christ, and waited for the fruits of obedience in their *lives* to justify their profession. They neither pretended, though divinely inspired, to any certain knowledge of the state of those they admitted, nor made it a term of communion that they should have such a knowledge of their own state, but received them upon their naked profession of the truth, and if they did not bring forth good fruit in their lives, dealt with them as offenders, and excluded them from christian privileges, until they gave satisfactory signs of repentance. Such ought to be our practice. This would effectually guard the churches against being filled with corrupt members, which some are ready to object, as what they apprehend would be the consequence of such lax admission, though not more lax than what the apostles practised.

With sentiments of unfeigned esteem, and regard, I am, Dear Sir, yours.*

Feb. 19, 1790.

* As the subscribers for the Christian Disciple are of different denominations and of various opinions on some points, it is not to be expected that all of them will acquiesce in every sentiment of the author of the letter. It is however believed, that the impartial will be pleased with his liberality and candor. It would doubtless be gratifying to our readers to know by whom the letter was written; but his name we are not authorised to publish. The genuineness of the letter, however, is unquestioned; and we are permitted to corroborate the testimony of our correspondent in saying that he was, "a much respected Clergyman."

EDITOR.

GOOD RESOLUTIONS.

THERE are moments in the life of every man when he is compelled to look back upon the past; when even the best must lament the unfruitfulness and errors, in which they have lived; their neglect of important duties, their indulgence of favourite sins. These seasons of recollection generally occur either at the close or commencement of some great division of life, or when some strong excitement has roused us from our carelessness, or the very excess of our errors has forced us to reflection Dangerous indeed is the state of that man, with whom such reflections are not followed by resolutions of amendment. Yet who has not found how often these have been broken, his best-formed plans for improvement been forgotten, and have left scarce any impression but disappointment for his failure, and shame that he has been so unfaithful?

One reason why we are so faithless to our sincerest resolutions is, that we can not be persuaded that a promise made to ourselves can be so sacred as one made to our neighbour. We think we may deceive ourselves, because none but ourselves are injured; we can see no treachery and therefore feel but little compunction; forgetting that in a solemn resolution we silently call God to witness, and make the great searcher of hearts a partner with our consciences; forgetting that our holy purposes are registered on high in characters of light, and if broken, will appear against us at the great judgment day, as evidences that we have not sinned through ignorance.

Another reason why resolutions are so often broken is, that they are generally formed in moments of great excitement, whether of grief and penitence, or of enthusiastic emulation. At such times we suffer our warmest feelings to drive away sober thought, and forget to compare the ease of *making* with the difficulty of *keeping* our promises. Filled with a self approving ardour, we think we shall press forward with all the zeal, which animates us. We look not for a moment to the obstructions we must encounter, to the temptations we must resist, to the thousand crosses, that will chill the warmth of our feelings, and make us disgusted even with our best resolutions. Hence when these times of trial arrive we are not prepared to meet them; the seductions, they bring, are too powerful for our feeble strength, and our most solemn promises are broken one after another, till we almost despair of our virtue.

Instead therefore, of reserving our emotions of piety and goodness for hours of seclusion and retirement, would we but mingle them with all the occupations and enjoyments of life; associating them with all our pleasures, recollecting that upon such a foundation

can be raised the highest and purest happiness even in this life; that cheerfulness and gaiety may here rest in innocent security—that even fancy may here scatter her flowers, and find an added beauty; would we but remember that religion is not merely for the closet; that we need not wait for retirement or silence to form or renew the holiest resolutions; we should find it more easy to be faithful to our Saviour and ourselves; we should find, that we might eat and drink, enjoy even animal pleasures, and yet, "do all for the glory of God."

To the mind of religious sensibility, to the conscience, that keeps itself alive to reflection, such repeated instances of the treachery of our best purposes, is a source of bitter suffering. Disappointment and self reproach, shame for our weakness, penitence for our guilt in offending a Holy God, are the feelings, which divide the soul. We see our sacred resolutions broken, and we lose that respect and confidence in ourselves, those precious companions of inward peace, which it is the necessary tendency of every act of unfaithfulness to destroy. Yet let us not despair. The habit of making resolutions, even though they may be often broken, is certainly useful. It keeps us alive to self examination; it humbles our pride, reminds us of our weakness, and leads us to seek for heavenly aid. It gives fervour to our prayers, vigour to our endeavours, and watchfulness to our lives. When frequently and sincerely repeated, imploring at the same time the help of God's holy spirit, we may trust that they will be made effectual; for however frail they are, when sincere, we may believe them the sure pledges of that humble and contrite heart, to which is promised the favour of Heaven.

We have said that the habit of making resolutions was of great use, as reminding us of our weakness, and leading us to seek for heavenly grace. It is this grace, which must give efficacy to our endeavours. It is this, which alone can change our hearts, can turn our weakness to strength, our corruption to purity, our resolves to actions, our imperfect obedience to an holy and spiritual life. Let us implore its sacred influence, and humbly trusting on that gracious promise of the Saviour that, "if we seek we shall find," let us guard with care these precious blossoms of our virtue, which, though they should be blasted by the tempests of the world, God will not suffer to perish; but will transplant them with us to a more congenial soil, where they will bring forth fruit to everlasting life.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, WHICH REFER TO SENTIMENTS, &c. AMONG THE JEWS, IN THE TIME OF OUR LORD.

LVI.

Matthew v. 38—41. *Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.*

The law to which our Lord here refers is in Deut. xix. 21. "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." The Sadducees only, who received alone the five books of Moses, interpreted these expressions in the strictness of their letter, and demanded in all cases a literal application of this law. The rest of the Jews,—or the other Jewish interpreters,—admitted of compensation in money for each of these offences, except the first. "No satisfaction" was taken "for the life of a murderer." "The land could not be cleansed of the blood which was shed therein, but by the blood of him that shed it."

The scale of punishment by fine was graduated by the supposed character of the injury, or of the disgrace inflicted. He who gave another a box on the ear, was required by one Rabbi to pay a shilling; and by another, a pound. The sum required would probably be proportioned to the dignity of the person so insulted. Should one strike another upon the cheek, two hundred zuzees were demanded; and if the blow were repeated, four hundred. Should one man pull another by the ear, or tear out his hair, or spit upon him, or take from him his coat, or uncover the head of a woman in public, he was fined four hundred zuzees. There were yet minuter specifications of this punishment, varying with the kind of injury inflicted, and with the consequent privations and sufferings of him who was injured. But even this application of the lex talionis,—or the law of like for like,—was not left to every injured individual, or to his friends. It was in every case to be made by the appointed Judges. Society could not have been maintained,—at least any thing like civilized society,—if the right of retaliation in these cases had been entrusted to every individual; unchecked by the Judicial authority. The nearest relative indeed, among the Jews, might with his own hand kill a manslayer; but the avenger exposed himself to capital punishment, if it could be proved that the manslayer was actuated by no evil purpose.

But though we find the character of this law is great-

ly softened, and its spirit almost evaporated in this interpretation of it, it was notwithstanding often avowed as a justification of private revenge; and without doubt, in the precept which our Lord opposes to it, and the examples which he adduces of the application to be made of this precept, he intended to forbid and to prevent, both private resentment, and a spirit of litigation among his disciples. The inquiry which concerns us is, what is the extent, and what are the limitations, of the precept, *resist not evil?* let us just refer to the examples of our Lord and of his apostles.

It is perhaps impossible, by any language, to mark precisely the extent and limitations of all duties; for though truth and right be in their nature unchangeable and eternal, particular duties and obligations grow out of particular circumstances, all of which, to be anticipated and defined, would fill all the books which could be written. It is to be considered too, that every language has its peculiar idioms, which, translated into another language, may imply either more, or less than was originally intended. Eastern languages, for example, abound in figurative, and to our view, unqualified expressions; and few have used figurative, and apparently idiomatic language, more freely, than our Lord. Unite these considerations, and they will account for many peculiarities in the precepts and expressions of the gospels. Some of our Lord's instructions have obviously a peculiar, if not an exclusive reference to those to whom they were immediately addressed. Who can doubt whether we are so to understand the command, "*when they shall lead you, and deliver you up to rulers and kings for my sake, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy spirit.*" But I know not that any duties are inculcated in the gospel, either of piety, of personal or of social morality, the limitations and extent of which may not be satisfactorily determined, by a fair reference to the example of our Lord. The illustration may not in all cases be direct; for he was not, and could not be, placed in all possible circumstances, to which his precepts may be applied. But there is a spirit which pervades his example, as there is also that imbues his gospel, which an ingenuous mind, seriously inquiring for duty, will be in little danger of mistaking. Let it be applied to the precept, *resist not evil.*

It should however be remarked that the expression, *resist not evil*, might with more propriety be rendered, resist not *an evil man*, or, *an injurious person.* This change of expression is so far of importance, that it confines the import of the precept *to the person*; while it at least leaves us free to the indulgence of

the feelings towards the *action*, which the character of the action is suited to excite and to exercise. In other words, it leaves us at liberty to despise, or to detest the sin, while it forbids us to resist the sinner. But even with this limitation, is every kind of resistance, and under all circumstances, forbidden? He certainly resists evil, who in any case bears testimony to his own, or to the innocence of another. And what was the conduct of our Lord, when one of the Jewish officers struck him with the palm of his hand? "If I have spoken evil, *bear witness of the evil*; but if well, *why smitest thou me?*" (John xviii. 23.) This was indeed the extent of our Lord's resistance. We behold him, through his ministry, followed, and watched, and as opportunity offered, persecuted by the envious, the jealous, and the malignant. We see him enduring all the insults and the cruelties of a mock trial. He is buffeted and scourged; for the sport of the multitude, invested with the badges of royalty; derided, and spit upon. Yet when reviled, he never reviles again; when suffering, he never threatens; but commits himself to Him who judgeth righteously. Is this the law of christian forbearance? Is this a right interpretation of the precept, *resist not evil?*

There is nothing at once so unostentatious, and so imposing, as the morality of the gospel; its morality, I mean, fairly interpreted, and well understood. We admire it in our Lord, and in his apostles; unless indeed,—for such is the influence of habit,—even in this exhibition of it, it excites no strong emotions. But who dares to measure his own duties by this exalted standard? How distinct is it from the prevailing morality of the christian world! We mean not to indulge the language of cant; but we may ask, was the patience and forbearance of Jesus Christ greater, under the insults and injuries he received, than may reasonably be demanded, or than the spirit of his religion demands, of his disciples? Has he, or has he not, in these scenes of injury and of provocation, given us an example, that we should walk in his steps; that we should do, as he has done?

"The truth is," says Paley, and he will not be accused of cant, "there are two opposite descriptions of charatcer, under which mankind may generally be classed. The one possesses vigour, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purpose, violent in its resentments.

"The other is meek, yielding, complying, forgiving; willing to suffer; silent and gentle under rudeness and insult; suing for conciliation, where others would demand satisfaction; giving way to the pushes of impudence; conceding and indulgent to the prejudices, the wrongheaded-

ness, the intractability of those with whom it has to deal.

"The former of these characters is, and ever has been, the favourite of the world. Yet so it has happened, that, with the founder of christianity, this latter is the subject of his commendation, his precepts, his example; and that the former is so, in no part of its composition. This, and nothing else, is the character designed in the following remarkable passages. *Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain. Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you.* This certainly is not common place morality. It is very original. It shews at least, (and it is for this purpose we produce it,) that no two things can be more different than the heroic, and the christian character.

"If this disposition inculcated by Christ were universal, the case is clear, the world would be a society of friends. Whereas, if the contrary disposition were universal, it would produce a scene of universal contention. The world could not hold a generation of such men.

"If it be said that this disposition is unattainable, I answer, so is all perfection. But ought therefore a moralist to recommend imperfections? The instances cited by our Saviour in the text, are rather to be understood as proverbial methods of describing the general duties of forgiveness and benevolence, and the temper we ought to aim at acquiring, then as directions to be specifically observed. A specific compliance with the precepts would be indeed of little value; but the disposition which they inculcate is of the highest No one taught forgiveness and forbearance with a deeper sense of the obligations of these virtues, than did Paul. Yet he did not himself neglect the means of safety, and of self-defence. He took refuge in the laws of his country, and in the privileges of a Roman citizen, from a conspiracy of the Jews, (Acts xxv. 11.) and from the clandestine violence of the chief captain. (Acts xxii. 25.) But on one hand, christianity excludes all vindictive motives; it forbids every action, and every feeling of revenge. And on the other, a law suit is not inconsistent with the gospel, when it is instituted, "for establishing some important right. 2. For the procuring a compensation for some considerable damage. 3. For the preventing of future injury." For in these cases, not only may it be,—and so it must be,—instituted without an emotion of resentment, but the institution of it may be indispensable to the cause of righteousness and truth.

Ainsworth on Deut. xix.

21 and Exod: xxi. 25. Lightfoot and Grotius on the text. Paleys Evidences. P. 2. ch: ii. And Mor: and Polit: philosophy. B. 3. ch: x.

THE PROHIBITIONS OF THE GOSPEL FOR THE GOOD OF MAN.

"My yoke is easy and my burden light." Correspondent with this declaration of the blessed Saviour, is the assertion of the apostle Paul—"Godliness, is profitable to all things, having the promise of the life that now is, and of that which is to come." And among the innumerable circumstances, that recommend the christian religion to our favorable regard, this certainly ought not to be overlooked, that it happily accommodates itself to our condition in this world and has a natural tendency to confer joy and pleasure in this life, as well as immortal happiness in the life to come.

It is true the enemies of religion make a very different representation of this subject, and endeavor to persuade themselves and others, that the christian yoke is too galling and heavy to be imposed on the neck of any rational being.

Possibly men of corrupt habits and ungovernable passions may have felt themselves fully justified in entertaining these sentiments concerning the nature of religion, because they on some occasions felt its restraints to be tedious and burthensome.

But under such circumstances we affirm that they are wholly incapable of forming a correct decision. Our judgement is never to be trusted unless we are acquainted with the subject on which we decide—and it is therefore indispensably requisite that men should be habituated to the government of religion, and imbibe its spirit before they can partake of its joys or have correct ideas of the happiness it is calculated to afford.

A person who has been confined in total darkness during the whole period of his existence, would probably experience much more pain than pleasure, on being introduced to light—and yet we should all immediately pronounce him wholly incompetent to decide on the comparative pleasures of those different states, until his organs of vision had through long habit, become capable of the easy discharge of those offices for which they were originally created.

The reasons are precisely similar why we should reject the opinions of men, who do not possess the spirit of the gospel, and yet decry its precepts as rigid and severe.—They have never possessed that state of mind, or disposition that would enable them to participate in the joys of religion, and in direct opposition to their assertions are the declarations of Jesus Christ and his apostles, the wise and the good of every age and nation, that religion, so far from oppo-

sing, is in the highest degree friendly to our enjoyments in this life—"that length of days is in her right hand, and in her left, riches and honour; that all her ways are pleasantness and all her paths are peace."

Notwithstanding the insinuations of its enemies, or the unwarrantable representations of its mistaking friends, yet the yoke of christianity is incomparably easier, its burden is infinitely lighter, than those which the world imposes.—This will be satisfactorily apparent if we consider—*That all those pursuits which christianity forbids, are injurious to our real happiness even in this life.*

Those ancient philosophers, who confined their speculations to this present state of existence; and even Epicurus himself, the sole principle of whose philosophy was *pleasure*, strongly inculcated upon their disciples, the necessity of temperance and moderation. They taught that pleasure, to be obtained, must not be sought with too much avidity; and to be long enjoyed, must be tasted with caution.

What philosophy recommended, christianity enjoins, and enjoins too with the most solemn sanctions, that we may thus obtain our highest happiness. To be convinced of this let us view but for a moment, the progress of vice in either of its forms. Take for example intemperance—a vice, alas, as common as it is degrading. Its unhappy subject is at first secret and solitary in its indulgence—but concealment soon becomes impossible—This fatal appetite, like a poison, that gradually pervades the system, obtains supreme dominion over his mind; it stifles all the feelings of nature, and breaks down the barriers of shame. In vain does he contemplate the dreadful consequences that threaten him; in vain does he resolve and re-resolve to stop in his career. The loss of every thing that tends to make existence desirable—the tears and distresses of his family and friends cannot check him. For these apprehensions and feelings become too horrible to be borne, and are drowned in deeper intoxication. His reputation is gradually blasted; his affairs disordered; his constitution broken down; he becomes an object of perpetual mortification and disgust to his friends, and he sinks prematurely into the grave—a prey to horror, despair, and the wretched victim of his own folly.

If there is any vice, that peculiarly degrades human nature, it is debauchery. It enervates at the same time, the body and mind. It entirely obliterates every elevated and benevolent sentiment, and makes its subject the slave of the most selfish and degrading appetites. What then are the enjoyments of a mind continually agitated by the most brutal and debasing passions, and sunk to the lowest point of infamy and degradation?

"Whenever the love of gaming becomes a passion," says Logan, "farewell to tran-

quillity and virtue. Then succeed days of vanity, and nights of care; dissipation of life; corruption of manners; inattention to domestic affairs; arts of deceit, lying, cursing, and perjury. At a distance, poverty, with contempt at her heels, and in the rear of all, despair bringing a halter in her hand."

Are we not then much indebted to religion, which presents the most powerful restraints to indulgences so fatal? indulgences, which in prospect scarcely deceive, and in possession bring ruin and death.

But religion not only prohibits these vices but also a devotion or excessive attachment to any pleasure, however innocent it may be generally esteemed. A life devoted to frivolous amusements and unmarked by active duties is highly censured in the gospel —and if there be any of this description who may peruse this—we would ask, whether the intervals of amusement do not leave you a prey to listlessness and stupidity—whether your highest enjoyments are not embittered by some trifling circumstances; some petty competition, that disappoints and disturbs you; whether you are not frequently disgusted with your amusements and yourself; whether in fact you are not frequently reminded by your painful experience, that happiness is only to be found in quietness and composure, and is absolutely inconsistent with bustle and dissipation of mind?

Does avarice confer a cheerful serenity to the mind; or does it cloud it with anxiety, and render it the sport of the conflicting passions of desire and fear?

Ambition seldom crowns its votaries with those honours which allured them to the race of worldly greatness. Envy is ever ready to blast their fairest expectations. The long wished for prize, which appeared just within their grasp, may be snatched. Men frequently appear to be caught up from the crowd by the whirlwind of popular favor, merely to render their fall more conspicuous and disgraceful. And after all his profusion of expense, of intrigue, of exertion and anxiety, the votary of worldly honours has usually the mortification to find at the close of life, that he has been running in an enchanted circle, and has just arrived at the precise point, from which he started in the commencement of his career.

Thus if we will consider any of those pursuits which religion forbids, we shall invariably discover, that they all terminate in disappointment or pain. At the precise point where religion interposes to check our pursuit, then our happiness ends and misery begins. The precepts of christianity never prohibit any enjoyment, unless that prohibition has a manifest tendency on the whole, to produce our greatest happiness, even in the present life. But our holy religion not only forbids

those pursuits, that would be injurious to our present enjoyments, but it also gives the highest degree of encouragement and perfection to all those pleasures, that really tend to make us happy even in this world. A.

PLEASURES OF RELIGION.

The harps of the Angelic hosts were employed to announce the first appearance of that glorious personage whose religion was to proclaim "peace on earth and good will to man;" and it is a very striking feature in the Christian religion that enjoins the active discharge of those duties which are due to ourselves and to each other as members of the same common family. In this particular our own happiness, as well as the happiness of others, is peculiarly concerned. For activity is an essential attribute of the human mind, and a strong desire of occupation is intimately woven into our constitution by the finger of God. It is this activity of mind only that gives us superiority over the animals and elicits every thing great and noble in our characters. It is not, however, merely the source of our excellence, but it also gives rise to some of our most refined enjoyments.

Have not the most exquisite pleasures been found in the rewards of virtue—the approbation of conscience, when in the cool and silent hours of reflection, the Christian has been able to look back on some portion of his existence which has been peculiarly distinguished by the active performance of duty? How vast then is that field which presents itself to him, where he may reap the richest fruits of pleasure—a field as extensive as society and various as the wants and infirmities of man!

Do you not feel a pleasure superior to any that the world bestows, and of which the world cannot deprive you, when through Divine assistance you have obtained a triumph over some of the corrupt propensities of your nature? Do you not experience that "luxury of doing good," with which a stranger cannot intermeddle, when you are the instrument of restoring an erring brother to paths of virtue and of truth—when you can calm the turbulent passions of men, and deprive party spirit of its bitterness and asperity—when you impart instruction to the ignorant and gladden the heart of desponding poverty—when you cause the beams of joy to sparkle through the tears of sorrow and mingle the balm of comfort in the cup of affliction—when you have presented your ardent supplications at the throne of grace for those whom your counsels cannot reach nor your exertions relieve?

Religion also affords enjoyment in the improvement of our minds and in the cultivation of the benevolent affec-

tions. The mind of a Christian is conversant with subjects of the most sublime and exalted nature; and in exact proportion to the magnitude of the objects with which it is familiar will be the mind's expansion or enlargement. The more our minds are enlarged, the more pure and extensive will be our pleasures;—And the pleasures of intellect as far excel the pleasures of sense, as mind excels inactive and unconscious matter.

Mental improvement and the exercise of pure and benevolent affections will probably constitute an important and perhaps an essential part of the happiness of heaven. At least we are assured that they must be cultivated here in order to render us capable of that immortality of joy which awaits the righteous. Hence religion is perpetually suggesting those topics of conversation that tend to enlarge our views, to elevate our thoughts and to confer dignity on the mind. We are also furnished with the most weighty motives to prompt us to purify and ameliorate our affections;—And are moreover promised the assistance of God's holy spirit to cleanse our hearts and to enable us to triumph over the corrupt propensities of our natures. It is by these means that religion enables a good man to partake of the highest pleasures of which his nature is susceptible while on earth, and he is even allowed a foretaste of those joys which await him in heaven. A.

THE DUMB SPEAK.

Extracts from An Address, written by Mr. Clerc, and read by his request at a public examination of the pupils in the Connecticut Asylum, before the Governor and both houses of the Legislature, 28th May, 1818.

The following address is entirely the original production of Mr. Laurent Clerc, who was born deaf, and has never heard a sound or uttered the simplest phrase of speech.

LADIES AND GENTLEMEN,

THE kind concern which you were pleased to take in our public exhibition of last year, and the wish which you have had the goodness to express, to see it renewed, have induced me to comply with the request of the Directors of the Asylum, to deliver this address. I at first intended to write two or three pages, that I might not fatigue the attention of our Auditors, but my thoughts have led me farther, and I flatter myself that you will attend to and keep the memory of these particulars, as a small token of our gratitude for all the favours which you have vouchsafed to confer both upon us and our pupils.

The origin of the discovery of the art of teaching the Deaf and Dumb is so little known in this country, that I think necessary to repeat it.

A lady, whose name I do not recollect, lived in Paris, and had among her children two daughters, both deaf and dumb. The *Father* Famin, one of the members of the society of Christian Doctrine, was acquainted with the family, and attempted, without method, to supply in those unfortunate persons the want of hearing and speech; but was surprised by a premature death, before he could attain any degree of success. The two sisters, as well as their mother, were inconsolable at that loss, when by divine providence, a happy event restored every thing. The Abbé de L'Epée, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on their needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice, they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed, were doomed by nature never to hear or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbé sympathised with her on the affliction, and withdrew, full of the thought of taking the place of *Father* Famin.

The first conception of a great man, is usually a fruitful germ. Well acquainted with the French grammar, he knew that every language was a collection of *signs*, as a series of drawings is a collection of *figures*, the representation of a multitude of objects, and that the Deaf and Dumb can describe every thing by *gestures*, as you paint every thing with *colours*, or express every thing by *words*; he knew that every object had a *form*, that every form was capable of being *imitated*, that *actions* struck your sight, and that you were able to describe them by imitative gestures; he knew that *words* were conventional signs, and that gestures might be the *same*, and that there could therefore be a language formed of *gestures*, as there was a language of *words*. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined, and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbé de L'Epée was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he

wrote, believing he had but a language to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor! Deprived of all assistance, in a career full of thorns and obstacles, he was a little embarrassed, but was not discouraged. He armed himself with patience, and succeeded, in time, to restore his pupils to Society and Religion.

Many years after, and before his method could have attained the highest degree of perfection, of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts. Fortunately the Abbé Sicard who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in its beginning. *Time* only makes it perfect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not as elegant and refined as those of the present century. In like manner was the method of the Abbé de L'Epée. Mr. Sicard reviewed it and made perfect what had been left to be devised, and had the good fortune of going beyond all the disciples of his Predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy. Many are married, and have children endowed with the faculties of all their senses, and who will be the comforters and protectors of their parents in their old age. (The United States is the first country where I have seen one or two deaf and dumb fathers, some of whose children are deaf and dumb like themselves. Will this prove that the Americans are worse than Europeans? By no means. It is the result of natural causes, which I shall explain hereafter.) Many others of the Deaf and Dumb are the instructers of their companions of misfortune. Many others are employed in the offices of government and other public administrations. Many others are good painters, sculptors, engravers, workers in Mosaic, while others exercise mechanical arts; and some others are merchants and transact their own business perfectly well; and it is *education* which has thus enabled them to pursue these different professions. An uneducated Deaf and Dumb would never be able to do this. Let us now speak of instruction, and say what Mr. Sicard did while teaching me. By reading or hearing this, you may pretty well judge how we teach the American Deaf and Dumb.

The sight of all the objects of nature which could be placed before the eyes of the Deaf and Dumb, the representation of those objects, either by drawing, by painting, by sculpture, or by the natural signs which the Deaf and Dumb

employ, or invent themselves, or understand with an equal facility; the expression of the will and passions, by the mere movement of the features, combined with the attitude and gestures of the body; writing traced, or printed, or expressed by conventional signs for each letter, or even simply figured in the air, offered to Mr. Sicard many means of instructing those unfortunate beings, to whom he had resolved to devote his life.

Mr Sicard's first steps, and even the difficulties presented to him by his pupils, made him soon feel the necessity of proceeding according to the strictest method, and of fixing their ideas as well as the knowledge they were progressively acquiring, permanently in their memory, so that what they already knew, might have an immediate connection with what they were to learn; his pupils unable to comprehend him, if the instruction which he wished to give them, did not coincide with that which they had received before; for thus they stopped his progress, and he could not accomplish his purpose but by resuming the chain of their ideas, and constantly following the uninterrupted line from the *known* to the *unknown*. It was thus that he succeeded in making them comprehend the language of the country in which he instructed them. This natural method is applicable to all languages. It proceeds by the surest and shortest way, and may be applied to all the channels of communication between one man and another.

It is by this method that Mr. Sicard has brought the Deaf and Dumb to the knowledge of all the kinds of words, of which a language is composed, of all the modifications of those words, of their variations and different senses; in short, of all their reciprocal influence.

He advanced a step further, and the access to the highest conceptions of the human mind was opened to them. Mr. Sicard has found it easy to make them pass from abstract ideas, to the most sublime truths of religion. They have felt that this soul, of which they have the consciousness, is not a fictitious existence, is not an abstract existence created by the mind; but a real existence, which wills and which produces movement, which sees, which thinks, which reflects, which compares, which meditates, which remembers, which foresees, which believes, which doubts, which hopes, which loves, which hates. After this, he directed their thoughts towards all the physical existences submitted to their view through the immensity of space, or on the globe which we inhabit; and the regularity of the march of the sun and all the celestial bodies; the constant succession of day and night; the return of the seasons; the life, the riches and the beauty of nature; made them feel that nature also had a soul, of which the power, the action, and the immensity, extend through

every thing existing in the universe ; a soul which creates all, inspires all, and preserves all. Filled with these great ideas, the Deaf and Dumb have prostrated themselves on the earth, along with Mr. Sicard himself, and he has told them that this soul of nature, is that God, whom all men are called upon to worship, to whom our temples are raised, and with whom our religious doctrines and ceremonies connect us from the cradle to the grave.

All was now done ; and Mr. Sicard found himself able to open to his pupils, all the sublime ideas of religion, and all the laws of virtue and of morals."

The extracts are about one third of the Address. When it shall have been duly considered that Mr. Clerc, the writer of these paragraphs, has been deaf and dumb from his birth—that he was first educated in the French language, and afterwards acquired the English, without ever hearing or speaking a word, the Address will be regarded as a wonderful production,—and also as affording proof, that the author possesses strong powers of mind, and that the Institution for teaching the deaf and dumb is worthy of encouragement. Fifty years ago such an address from a man who had always been deaf and dumb would probably have appeared miraculous.

STATE OF SOCIETY IN VIRGINIA.

In a letter to the Editor of the Vermont Intelligencer, which appeared in that paper Sept. 7th, we have an account of the state of Society in Virginia which is truly affecting. The letter was dated "Nottaway county, Virginia." It was occasioned by a report of a duel between two *Doctors with dirks*, which had been incorrectly stated in the Intelligencer. After correcting that account and stating another of a similar nature, the letter is closed with the following remarkable paragraph :—

"Thus, Sir, I have given you a specimen of the state of morals, manners and society in the "Ancient Dominion." The cases here cited are far from being uncommon. On the contrary, *stabbing*, *shooting* and *cudgelling* are among the monthly items of news in this part of the country. You will form some idea of the real state of society here when I assure you that nine tenths of the people go *armed*, when in public, either with pistols, dirks, stillettos or sbillalas, and some armed *cap-a-pie* with all together. This is brought about in a great measure by the divisions and subdivisions of party. We have among us Jeffersonians, Madisonians, Randolphites, Gilesites and Burrites, &c. &c. all of whom are arranged into separate clans or parties, and, every returning election, form so many distinct phalanxes, all violently opposed to all parties and

candidates except their own. In this county and many others, in the wrangle and scramble for offices, regular and systematic parties have been formed who bear to each other the most deadly hatred, and whose corruption, intrigue, personal abuse and flagrant outrage were never equalled by the most active and boisterous demagogues of either party in the Northern States."

We cannot but hope that this account is in some respects exaggerated. But if it be true that in Virginia "nine tenths of the people go *armed* with pistols or dirks," or other instruments of murder, the state of society is barbarous indeed. Such preparations for war are a proof that men have little confidence in God or in each other—that they estimate human life at a low rate, and that they have a strong propensity, to acts of violence. Men of pacific principles, who love their neighbours as themselves, will not evince such a disposition to be always ready to *fight*. These preparations for war are proofs of a ferocious disposition, and they render every man's life more insecure than it would be in the entire absence of all such preparations

Would not every humane and reflecting man be shocked to see the people of Boston, or of any other town in this state, go to their public meetings armed with pistols or dirks, ready to fight and shed each others blood! If any individuals should be known to appear at town meetings thus armed, would they not be regarded as barbarians—as men who have no confidence in their brethren, or as men who have a strong propensity to murder? Those who thus go armed probably imagine that by this measure they evince *courage* and *heroism*; but the fact is the reverse—they evince either a *cowardly* or a *revengeful* spirit, and perhaps both. Why should they arm but from a *fear* of being injured, or a *desire* to injure others?

How wretched must be the condition of slaves in Virginia, when such is the state of society among their masters! and to what cause can we more rationally impute the slow progress of civilization in that state, than to the unfavourable influence of slave-holding on the human character? Let the people of New-England be truly thankful that they are not slave holders; and let them also be thankful that party spirit has not yet converted them into such barbarians that they cannot appear in public without being armed with pistols or dirks.

Since writing the preceding remarks, a gentleman who has travelled much in the western States, has assured us that what the above paragraph affirms of the people of Virginia is true of the people of most of the Western States—that it is a general custom to travel armed with both pistols and dirks. He observed however that the custom was less general in Ohio than in the other States; that when he

went into those regions he was shocked at the custom, but, being there a considerable time, it became familiar to him, and he armed according to the fashion of the country.

These facts may account for our wars with the Indians; and they afford strong grounds of suspicion that the murders which have been imputed to the Indians, were either committed by the *white savages*, or by the Indians in revenge of wrongs done to them.—White people who are so savage—so fond of fighting, or so revengeful as to go armed that they may be always ready to fight one another, are not likely to possess more kind sentiments or more humane feelings towards their red brethren. Unless, therefore, something can be done to civilize our own people and abolish this savage custom of going armed, we may expect that murders will be more and more multiplied, and that our nation will be cursed with frequent wars with the Indians, till it becomes accountable for the blood of the surviving tribes.

POETRY.

From the New-England Galaxy.

"GOD IS THERE."

The following sacred Melody was written by MRS. ROWSON *of Boston, and originally sung at the Oratorio performed by the Handel and Haydn Society.*

In life's gay spring enchanting hours!
When every path seems deck'd with flowers:
When folly in her giddy round,
Presents the cup with pleasure crowned;
When love, and joy, and young delight,
Give to the moments rapid flight;
Touch not the cup, avoid the snare—
Where'er thou art, think God is there!

When manhood treads with steps secure,
Then mad ambition throws her lure.
Behold! up glory's dangerous steep,
Where widows mourn and orphans weep;
And laurels on the hero's head,
Are stained with blood a crimson red;
Then, ere the battle's rage you dare,
Pause, and reflect that God is there!

When age, approaching, warps the heart,
And avarice plays its niggard part;
When self-love every passion stills,
And every finer impulse chills;

When to a suffering brother's cry
It shuts the heart, the ear, the eye,
Think, ere you leave him to despair,
God will avenge, for God is there.

And thou, who through life's thorny road,
Perplexed by care and sin, hast trod;
Whose heart hath bled, whose eyes have wept,
On pleasure's couch while others slept;
Though now on life's remotest brink,
Poor, humble christian! do not shrink,
Though deep the flood, each doubt forbear,
Strong to support, thy God is there!

INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

From the Christian Herald.—*Quarterly Extracts, published by the American Bible Society, in Aug.* 1818.

ALREADY has the American Bible Society begun to occupy a station among the great Bible Establishments in Christendom, which are an ornament and a blessing to the nations which gave them birth. The increasing resources of this Institution, and the comparative importance of its operations, are already exciting an interest which it is essential to keep alive and to cherish. To communicate to the public more frequent and extensive information of its proceedings, of the patronage which it continues to receive, the contributions to its funds, and the good opinion entertained of it by those societies or individuals who are disposed to second its views and aid its efforts, appears to be a duty incumbent on those to whom the direction of its concerns has been intrusted. The Managers of this Society are also persuaded, that a more copious diffusion of intelligence relating to the progress of the Bible cause, derived from *foreign* as well as domestic sources, would tend to awaken and interest the public feeling in its favour, and stimulate to more active exertions in promoting it. American Christians, being more generally informed of the extensive, and successful operations of kindred Institutions in other parts of the world, will feel an additional encouragement to aid their own National Society, whose labours are directed to the accomplishment of the same grand and beneficent designs.

Under these impressions, the Board have ordered, that a Publication be issued every three months, which is to contain

1st. An account of such measures adopted by the Board during the preceding quarter as it may be expedient to publish:

2d. An account of the contributions to the funds of the Society:

3d. Extracts from the Reports and Correspondence of Auxiliary Societies:

4th. Such parts of the publications of the British and Foreign, and other Bible Societies, as it may be deemed useful to insert therein.

The concentration under the same roof of the mechanical operations carried on for the Society, has greatly facilitated the systematic conducting of its business. But though the number of presses employed in printing the Bibles has been increased, the demand for the sacred volume has considerably exceeded the means of supplying it. Ten presses are now in operation for the Society, and one or two more will be added as soon as they can be procured.

The following copies of the Scriptures have been printed for the Society during the last 4 months:

2,000 Octavo Bibles,
4,000 Duodecimo Brevier do.
2,000 do. Minion do.
2,200 Octavo New Testaments,
2,500 Brevier do.

1,000 Epistles of John, in the Delaware Indian and English,
1,000 Gospels of John, in the Mohawk and English.

The contributions to the funds of the Society, received in May, June, and July, 1818—*as follows:*

From 59 Auxiliary Societies in part for Bibles and N. Testaments,	$7539 58
7 Bible Societies not auxiliary, do.	763 68
7 Char. and Relig. Societies, do.	630 25
3 Congregational collections	41 80
Individuals, for Bibles and Testaments,	120 24
3 Directors for life	350 00
66 Ministers, members for life	1990 00
13 other members for life	321 25
15 annual contributors	93 10
Total in the 1st qr. of the 3d year	$11,849 90

The Treasurer of the *American Bible Society* has acknowledged the receipt of $2,951 65, in the month of August last.

The Eighth Anniversary of the *New-Jersey Bible Society* was held at Burlington on Tuesday last. The venerable President, Dr. Elias Boudinot opened the business of the meeting with an Address. The Annual Report was then read; and interesting and impressive Addresses where delivered by the Rev. Dr. Wharton, of Burlington, and the Rev. Dr. Green and the Rev. Dr. Miller of Princeton. A resolution was unanimously adopted by the Society, recommending the establishment of *Bible Associations* in every city and town in the State.—*N. Y. Spectator.*

HILLSBORO' COUNTY N. H. BIBLE AND CHARITABLE SOCIETY,

Held its annual meeting at Hopkinton, on the 2d inst. In the forenoon a public discourse was delivered at the meeting-house; after which the Report of the Directors was read to the Society, which exhibited its affairs as in a prosperous condition, and gave evidence of increasing attention to its interests. There appears a favourable prospect of the extension and general patronage through the county of the important objects of the Institution. In the afternoon, the Society made choice of its officers for the ensuing year, when the old board were re-chosen, viz.

Hon. David L. Morrill, President.
Rev. Thos. Beede, 1st V. President.
Hon. Joshua Darling, 2d V. Pres.
Rev. E. P. Bradford, 3d V. Pres.
Rev. Nathan Lord, Secretary.
Mr. Richard Boylston, Treasurer.
Rev. Stephen Chapin, Auditor.

By the Report of the Treasurer, it appears there were upwards of 300 members, and that there have been received, from members and donors, above 600 dollars for the different objects of the Society. From 17 towns, from which only returns have been made, above 650 dollars have been paid in. There are 21 other towns in the county. If these towns had contributed in the same ratio with the others, the amount would have exceeded 1300 dollars.

Amherst Cabinet.

PHILANTHROPY TOWARDS THE INDIANS.

From the Am. D. Advertiser.

THERE is nothing more gratifying to the Philanthropist and the Christian, than to contemplate the march of civilization and the spread of pure and undefiled religion. Between the enjoyments and prospects of the savage, and those of man on whom the light of revelation has beamed its mild and benignant lustre, there is indeed an indescribable contrast.—The former is surrounded by a fearful gloom which nature can never penetrate, and enchained by destructive superstitions; while the path of the latter through life and his prospects of futurity are gilded by a ray of divinity. These are common place observations, but relate to things of unutterable importance.

We have on our frontiers and even within our own territories, many of the aborigines of this continent, who are still groping in worse than Egyptian darkness. It becomes the American people individually and nationally, instead of "*exterminating*

them," to do them all the good they can, as a small atonement for the wrongs they have suffered at the hands of the whites.* It has pleased Divine Providence to accept the comparatively insignificant agency of his creatures in promoting the great cause of virtue and righteousness in the earth, and this agency can in nothing be more efficiently exerted than in the *dissemination of truth*. The contest among those engaged in this great work should be to convey simple and perspicuous views of the fundamental, easily comprehended principles of the Gospel, and not to gain converts to any particular sect. Several religious societies, with a zeal truly laudable, have exerted themselves to ameliorate their condition and some of these exertions have been crowned with great success. The introduction of schools among them is calculated most essentially to promote the diffusion of useful knowledge; it tends to remove the source of ignorance and error. Let those who have been active in this great cause, take courage and continue their important labours. The cloud which for some time appeared "no bigger than a man's hand," is increasing and will continue to augment, till it shall descend in copious and refreshing showers. Those who consider the attempts to civilize this race of men as hopeless, are invited to peruse the following short, unexaggerated description of one of their tribes, visited a few weeks since by the writer of this article.

The village of Tuscarora tribe of Indians is situate about three miles to the eastward of Lewiston, in the neighbourhood of the falls of Niagara; the tribe consists of about 300. They hold a considerable body of land in this place and cultivate it extremely well. Their fields of wheat and Indian corn are nearly as good as those of the whites, and they are surrounded with most of the comforts of civilization. There is a missionary residing here, the Rev. Mr CRANE, from New-York, who is much and deservedly beloved by them.—They have a school conducted on the Lancasterian plan, and the proficiency of the children in the elementary branches of knowledge is alike creditable to their teacher and themselves. Public worship is regularly kept up and generally well attended.

The writer of this, can, with truth, acknowledge, that few incidents of his life will be recollected with more pleasure, than his visit to the church of the *Tuscarora Indians*. The respectability, neatness and comfort, of their appearance, and the solemnity of devotional feeling, *the devotion of the heart*, which apparently pervaded the audience, furnished, indeed, a most delightful spectacle. There was no symptom of indecorum of conduct in one of the natives present, but all their behaviour became the place and occasion. To behold those who had been accustomed to every idolatry, and the evils connected with it, worshipping the only true God, and partaking of the consolations of genuine religion, furnished to the mind, in an eminent degree, *pure and unalloyed delight*. The Throne of Grace was addressed in humble, fervid terms, by the minister, and though the human heart is known only to Him who formed it; yet, if the poor Indians did not *most devoutly* join in the public prayer, appearances can in no instance be relied on. After which, a number of them rose & sung a *hymn by note*, in their native language, with great effect. It was a translation of an English hymn, set to the same music as the original. A venerable Indian then took his stand by the side of the minister, and rendered his sermon into Indian, sentence by sentence.—Their general character in the neighbourhood is good, and their observance of the Sabbath, (in which the whites furnish them a *bad example*,) is truly commendable

*The aboriginal inhabitants of these countries are now reduced within limits too narrow for the hunter state, humanity enjoins us to teach them agriculture and the domestick arts; to encourage them to that industry which alone can enable them to maintain their place in existence, and to prepare them in time for that state of society, which to bodily comforts, adds the improvement of the mind and morals. JEFFERSON.

We took our leave of these interesting natives with feelings not easily described, and with wishes for their welfare at once ardent and sincere. In their journeyings through a world of sorrow, may they be protected and supported by Divine Providence, and solaced by the friendship of Christian friends; and when they bid adieu to terrestrial things, may they join the wise and good of all nations, in the eternal fruition of happiness beyond the grave.

From this conclusive evidence of the effects of culture on the *savage mind*, the friends of humanity may anticipate the fulfilment of the following prediction, made by a poet,† who, in point of original genius, is decidedly the first of the present age;

"On Erie's banks, where tygers steal along,
And the dread Indian chants a dismal song,
Where human fiends on midnight errands walk,
And bathe in brains the murderous tomahawk;
There shall *their* flocks in thymy pasture stray,
And shepherds dance at summer's opening day;
Each wandering genius of the lonely glen
Shall start to view the glittering haunts of men:
And silence watch, on woodland heights around
The village curfew, as it tolls profound." SEDLEY.

Philadelphia, Sept. 17, 1818.

†CAMPBELL.

CRUEL BUTCHERY.

Mobile, July 31.—The transaction stated in the following letters is the most disgraceful that stains the American character. For the honour of our countrymen we hope that we may hear of some palliating circumstances.

[☞ The first letter mentions, that five Indians were decoyed into a surrender by the following stratagem. Capt. Boyle having possessed himself of their squaws and children, through them informed the Indians if they would surrender, they should receive his protection; and on these conditions they surrendered themselves prisoners.]

A 2d letter, dated Fort Claiborne, July 23d, says:

"It appears that Capt. Boyle, in his excursion to the Perdido a few days since, took several prisoners, five of whom were sent to this place, and put in the jail. The Sheriff conceiving that the civil authority had nothing to do with them, ordered them to be sent to Montgomery. Four men volunteered to guard them. The guard bound the prisoners, and set out from this place this morning. After being absent about three hours, the guard returned, and reported, that they had been attacked by a party in the woods, where they had stopped to get water:—That the party ordered them to retreat, and immediately after sixteen or eighteen guns were discharged at the prisoners, and that one of the guard had musket balls shot through his clothes.

"Some of our citizens this evening went to the fatal spot, where they found the five Indians lying dead, within eight yards of each other.—This is a bloody transaction, and stained with so much inhumanity, that I blush to think it was an act perpetrated among a people who have justly boasted of their humanity, and their strict observance of the rules of war."

HORRID COMMERCE IN A LAND OF FREEDOM.

In the last Number was given a considerable part of an Oration delivered by Mr. Tyson before the "Protection Society of Maryland." The need of such a society on a large scale will be evident from the following Articles:—

SLAVERY.

Notwithstanding all the fine phrased speeches which we have so often heard uttered against the abominable practice of enslaving the black population of the world; notwithstanding the laws which have been enacted in this *land of freedom* to abolish this wicked custom, still even here it exists in all its native deformity. Scarcely a mail arrives that does not furnish some new account of outrages committed against this proscribed part of

the human family. The ties of nature are broken; the parent, sundered from his offspring, has to linger out his days in bondage. The moans of his wretchedness mingle with our shouts of LIBERTY, and together they are borne on the wings of the wind to distant nations, who do not fail of contrasting our *professions* of freedom with our *works* which produce *slavery*. Of late, the practice of *kidnapping* free Blacks for the purpose of transporting them to the south, to be sold as slaves, has become so frequent that the accounts of these outrages are passed over with all the *sang froid* imaginable. It is but rare that the perpetrators of this horrid crime are brought to punishment.—The temptations held out to the avaricious are so strong that an occasional exemplary sentence does not deter others from pursuing the same course to amass wealth.—The punishment for kidnapping ought to be DEATH, if any crime under Heaven ought to be thus punished.—Imprisonment for life certainly ought to be inflicted. As the law now stands, it is a mere dead letter. If it is enforced it does not destroy SLAVERY. It merely perverts the price of HUMAN BLOOD from the coffers of the *speculator* to those of the *government*. The law which authorises blacks to be sold for the benefit of the government, is a black page in our statute books that ought to be expunged. What! shall it be said that a nation, whose government is based on freedom, deals in human flesh with as little feeling as a jockey does in horses or horned cattle? Such is the fact, and a most disgraceful one it is too. Why not at once rather decapitate or imprison the wretches who have brought these forlorn beings into bondage, and send the miserable blacks hence to the homes from whence they were purloined. Who can read the following and not shudder at the depravity of human nature?

Traffic in human flesh.—This disgraceful traffic, it seems, is carried on in the southern states upon a most extensive scale, in defiance of all law, decency and religion. A late New-Orleans paper now before me, contains the names of no less than eight vessels from the Atlantic states, which have entered at that port within a short time, with three hundred and seventeen slaves. Now and then a seizure is made, and the slaves are sold for the benefit of the United States. But let me ask, how does this better their condition? They are slaves still; and it is an even chance that they fall into the hands of a more cruel task master than the one who first tore them from their friends and families, and landed them on our shores. One hundred and thirty-nine of these poor, ill-fated human beings, some sick and some well, are advertised for sale to the highest bidder, in one lot. Read the following description of them, and thank the Almighty that he did not make the colour of your skin black.—*Post.*

"AFRICAN NEGROES FOR SALE."

*** WILL be exposed for sale, for cash, at the Sheriff's office, on Monday, the 20th of July, at eleven o'clock in the morning, 139 *Negroes*—to wit, 27 men, 46 boys, 43 women, and 2 infants, and 21 girls, *fifteen of whom are sick*, delivered to me by B. Chew, E. Lorrain, and W. Emerson, Esq'rs, agreeable to the act entitled "an act respecting slaves; imported into this state in violation of the act of Congress of the United States, approved on the 2d of March, 1807," and adjudged by the district court of the United States for the Louisiana district, to have been illegally imported in the brig Josefa 2d.

George W. Morgan, Shff.

New Orleans, July 10.—*Albany Register.*

SLAVE TRADE.

It is generally believed in Europe, that the laws of the United States for the prevention of the "trade in human flesh," are very strictly executed. But we find mention made in the New-Orleans papers, of the capture of a vessel having "seventy-two slaves on board, belonging to merchants of this place, and insured by our underwriters," &c. How is all this? And a writer in POULSON's paper, asserts boldly, that "this illegal trade is countenanced by the Administration, in direct violation of the

statute laws of the Union." He adds that "imported slaves are sold by the officers of government, and the proceeds paid into the public treasury." Bold charges these! He adds further, "John Lafitte, the pirate, informed me, that in 1813, he introduced into Louisiana, eighteen hundred Slaves; and Mitchel has depots along the Georgia and Carolina shores, for the reception of slaves he intends to be discovered by the public authorities, and then his agents in Savannah and Charleston become the purchasers."—*Centinel.*

Many Articles of a similar character might easily be collected from the Newspapers. Indeed Articles of this kind have become so common that we fear they are read by many with as little emotion or astonishment as the every day advertisements for the sale of English and West India goods. But that we may have a more correct view of this traffic, let it be supposed that the advertisements for the sale of human beings were taken from a Gazette of Algiers or Tunis, and that the victims to be sold were white citizens of the United States; what would be the feelings of our government, and of our countrymen in general? Suppose moreover that the names of the victims should be given and among them the name of a Son of His Excellency James Munroe, President of the United States, and a Son of His Excellency John Brooks, Governor of Massachusetts! with what emotion, what sympathy, what indignation would the Advertisements be read! Shall we then have no feeling for our black brethren who are kidnapped and sold, as thieves steal and sell horses! These *man thieves* ought to be regarded as the most detestable beings of the human race—*war makers* only excepted.

Shall then a government which boasts of being a free government, or a government for the protection of liberty, participate in the crimes of *manstealers?* Shall such a government under the pretext of checking the abominable practice of kidnapping, take human beings from the hands of abandoned villains, and then sell them as slaves to the highest bidder! In this case, may we not boldly affirm, that "*the partaker is as bad as the thief?*"

What would be said of a parent who should take stolen horses from his sons, sell them at public auction, and convert the money to his own use! But how much more odious must it be in rulers thus to take human beings and sell them as slaves. What worse did the kidnappers do, or intend to do than this? With great propriety the Albany Register has said "the law which authorises blacks to be sold for the benefit of the government, is a black page in our statute books that ought to be expunged." It may justly be added, that the barbarous sales under this *black law* are foul stains on our national character—Stains which can never be wiped away by all our boastings of freedom and independence, or of the blood which has been shed in the cause of liberty. In vain do we claim the character of a just and magnanimous nation while as a people we tolerate such atrocious acts of barbarity and injustice.

ORDINATIONS.

At Vassalborough, Me. Aug. 26 Rev. Thomas Adams was ordained Pastor of the Society in that place. Introductory Prayer by Rev. Fifield Holt, of Bloomfield; Sermon by Rev. Jonathan Cogswell, of Saco; Consecrating Prayer by Rev. D. Lovejoy, of Fairfax; Charge by Rev. E. Gillet, of Hallowell; Right Hand by Rev. B. Tappan, of Augusta;—and Concluding Prayer by Rev. J. Peet, of Norridgewock.

In Hallowell, Me. on the 9th of Sept. Rev. Winthrop Morse, to the care of the Baptist Society in that place.

Installed at Robbinstown, Me. Sept. 9th, Rev. D. Lovejoy, as Pastor of the Congregational Society in that town.

OBITUARY.

Died in Boston, Samuel Bradford, Esq. Sheriff of the county of Suffolk.

Also, Sept. 19, Rev. Francis Anthony Matignon, D. D. a much respected Pastor of the Catholic Church.

At Brighton, Mrs. Nabby, the wife of Mr. Samuel Davis, aged 38.

THE

CHRISTIAN DISCIPLE.

No. 11. NOVEMBER, 1818. Vol. VI.

MRS. SUSANNA WRIGHT.

Character of Mrs. Susanna Wright, who died Sept. 12, 1818, aged 77, relict of the late Rev. Phinehas Wright of Bolton

DIVINE providence appoints it as our duty to record the death of this eminent Christian. Her character may be exhibited to uncommon advantage for the imitation of her sex. Its leading traits would reflect honour on all christians.

She possessed the qualities of mind and heart, which formed her for an interesting and confidential acquaintance and friend. An improved understanding and a corrrect judgment, united with a social temper rendered her an object of respect and satisfaction in the circle of her friends. To these were added the sincerity, the candour, the freedom from disguise, the simplicity of manners, which strengthened her claims to general attention and confidence. "She opened her mouth with wisdom, and in her tongue was the law of kindness."

She had always a mantle of charity in readiness to spread over involuntary errours of speech, judgment, and conduct. It was at the same time a prominent excellence, that she showed an independence, a decision, a marked abhorrance in her expressions of detestation for duplicity and notorious wickedness. In this she has seldom been surpassed, and we could only consider it as flowing from a high sense of virtue and from conscious rectitude.

She filled with honour her station as the head of a family; "looked well to the ways of her household;" and mingled firmness with mildness and condescension in domestic government.

She was "a lover of hospitality." No visitants ever retired from her presence and habitation but with a full belief that the professions of friendship she had uttered, and her tokens of solicitude for their welfare and happiness had come from the heart.

Her desire for the plain and unceremonious intercourse of ancient times with her constitutional feelings of sympathy and kindness, happily fitted her for the offices of good neighbourhood. The people with whom she lived, long bear grateful and respectful testimony to her affectionate

and unremitted concern for their state. Where are the prosperous, whose prosperity did not enliven her countenance, and diffuse joy through her soul! Where are the Sons and Daughters of affliction, with whom she was not ready to weep? It is but a just tribute to those who shared her sympathy, to relate, that she unreservedly expressed her gratitude to heaven that her lot was cast, and that she was permitted to associate with christians, who were inclined to reciprocate acts of humanity and tenderness.

All who had the privilege of being her witnesses were constrained to venerate her discretion, her exemplariness, her uniform display of the spirit of her religion in those scenes, which were exposed to public observation.

We are most to admire her character as a christian professor. Her religion gave the most solid proof that it was a pure stream from the fountain. It was a religion of the understanding, affections, and life. Of few disciples of Jesus can we with more justice say, *She was a cheerful Christian.* Such were her ideas of God, of the Saviour, and of his Gospel, that she was alike preserved from indifference and insensibility on the one hand, and from gloominess and superstition on the other.

Her heart was warmed with charity. None ever heard from her lips an uncandid whisper against the sincere and humble of any denomination of Christians. A liberality of feeling and sentiment, which was the fruit of correct ideas of the merciful purpose of christianity, caused her to mourn for the discords and alienations in the family of Christ.

Her Bible was her best treasure and her constant companion. "She read therein by day, and meditated by night"

From the tenour of her conversation and life; from her outward respect for christian ordinances; from her delight in the observance of them; and from the thoughts of her dependence on God and her obligation, which we have often heard, we have consoling evidence of her firm faith in the Son of God, and of the sincerity and constancy of her devotion. We may believe that in the prospect of death with the elevation of feeling and thought which the language implies, she gave utterance to her piety in that devout strain; "whom have I, O God, in heaven, but Thee, and there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever"

It is not our design to represent this estimable christian as having no imperfections, but as one who had a governing sense of God and religion. When a disciple who had attained to such eminence in the school of her Master is no longer suffered to shed a lustre on religion by her example, it becometh us to bow with

submission to the will of God. We have cause of gratitude for his goodness in allowing her to live long, in making the evening of her life honourable, and in enabling her so to live as to die in the faith and hope of the gospel. We may even consider it an expression of mercy to her, that her removal took place at a time when she was useful, and had a remaining capacity to communicate and to receive enjoyment.

Having the remembrance of her character and the hopes of religion, her friends cannot want sufficient grounds of support and comfort.

In this distinguished female were wonderfully combined the virtues, which give dignity and worth to her sex. Let it be the employment of each surviving woman to survey this portrait, that she may learn the course to the moral and religious elevation and to the importance in society, for which a merciful providence has designed her.

THE WORD OF GOD PREFERABLE TO HUMAN SYSTEMS.

"It is my earnest wish and prayer, that by a more general cultivation of biblical criticism, the lover of the scriptures may better understand and more deeply admire them; and that those who neglect a due examination of them, or who deny their authority may be convinced of their importance, and may discover the signatures of truth stampt on them. My ardent love and admiration of these divine writings lead me to conclude that they cannot be seriously and carefully read without pleasure and conviction. I lament that they are impiously interdicted to a large body of Christians; that they are so much disregarded, and of course misunderstood by the bulk of Protestants among ourselves; that many of our clergy, unmindful of the solemn engagement at their ordination, do not devote their time to the study of them, and that while human learning is making a rapid progress in its various branches, the religion of Christ is almost every where overwhelmed by human formularies and systems. Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original."

The foregoing excellent paragraph was taken from the Preface to Archbishop Newcome's "Observations on our Lord;" a book which we have already recommended to the perusal of our fellow christians. The passage which we have transcribed expresses our own views and feelings in regard to the excellency of the scriptures, the importance of biblical criticism, and the evil of having the religion of Christ "overwhelmed with human

formularies and systems," or human liturgies, creeds and confessions of faith.

We are aware that some worthy persons, whose characters we have no inclination to reproach, or depreciate, have been of opinion, that a confession of faith in the language of scripture is no definite expression of the views of those who may adopt it; and that creeds of human composure are a more sure criterion of a man's real sentiments. But we have never had the pleasure of seeing a creed, or confession of faith, in the words of man's wisdom in which the doctrines of the gospel were expressed in a more definite or unambiguous manner, than they may be stated in the simple and unadulterated language of inspiration.

We know indeed, that passages of scripture may be differently understood by different persons, and that persons of very contradictory sentiments may honestly subscribe to the same articles of faith, if stated in the language of the Bible. But this difficulty is not avoided by setting aside the language of scripture and substituting the language of fallible man. For it is a well known fact, that persons of very different sentiments have mutually adopted the "Assembly's Catechism" as a confession of faith, and that the different persons explain particular articles in that confession in a very different manner. Indeed it is doubted whether there be one passage of Scripture which has been explained in a greater variety of senses, than some of the articles of that catechism.

We have not mentioned the "Assembly's Catechism" for the purpose of reproaching it, nor as singular in regard to its being understood in different senses; but because it has been one of the most popular confessions in our country, and most generally known. Other confessions are liable to the same objection—that they are very differently understood by those who assent to them. Such in fact is the diversity of opinion among those who adopt the same creed or confession, that their *formal* assent is evidence of little more than this, that they have preferred a popular confession of faith, in the words of fallible men, to a confession in the words of the Holy Spirit.

When such a long confession of faith is adopted as that of the Westminster Assembly, or that of the Church of England, it may reasonably be doubted, whether one member in five hundred, understands each article according to the original intention of the compilers; and it may also be doubted whether so many as two in the five hundred agree in their views of each article. What important purpose, then, do such confessions answer excepting that of being *Shibboleths* to distinguish one party of christians from another, and making a *show* of unanimity in sentiment, far beyond the true state of facts?

In most cases of adopting human confessions or systems,

we may safely believe, that two thirds of the church members place their confidence in the Pastor and some leading characters in the church, and adopt the articles proposed by them on the ground of this confidence.

While we thus freely express our opinion on the manner in which these confessions are admitted in churches, we are far from saying or believing, that such compendious systems can be of no use. If they were employed only as *means of instruction*, like other writings of fallible men, they might be of real service, to christians. They might be viewed as expressing the opinions of the compilers, and afford a variety of topics for profitable discussion, and thus be means of real improvement in knowledge. But when these human systems are made the standard of faith to the churches which adopt them, in such a sense that the members feel bound by them, they are evidently a substitute for the BIBLE; and more or less of "gross misrepresentations of it, are substituted in the place of the simple and perfect original." The confession of faith will then be employed as a *Rule* by which particular passages in the Bible must be *measured*, and with which the words of inspiration must be compelled to accord. Instead of correcting the confession by the Bible, the Bible will be explained by the confession of faith. Yea, so far as the churches feel bound by such "human formularies and systems," those things, which ought to be used only as means of instruction, operate as a real barrier to improvement. In respect to all the doctrines contained in the confession, the inquirer after truth is thus addressed by the adopted system, "Hitherto shalt thou come but no farther; here shall thy progress be stayed."

Such confessions regarded as standards of faith, not only check free enquiry, but expose professors of religion to *reproachful duplicity*, or *bitter contentions*. In almost every community there are some minds that cannot submit to such fetters as "human systems." They will prefer the Bible as a standard, and inquire, whether the human system does agree with that standard or not. In most cases thorough inquiry will first produce *doubt* and then *dissent* respecting some particular Articles. The more popular the confession, the greater is the danger, that duplicity, or contentions, will result from a person's being convinced that some of the articles are erroneous. Those who have not sufficient fortitude to meet opposition and reproach, will be exposed to perpetual duplicity to conceal their dissent from the popular creed. But such as may be convinced that some articles in the confession are erroneous, and have too much virtue, fortitude, and independence of mind, to expose themselves to a course of degrading duplici-

ty, will avow their dissent; and this avowal will probably be followed by bitter animosities, and bring on the dissenters the most severe reproaches.

Such are some of the natural consequences of admitting "human systems" as binding on the consciences of church members. In view of these things we cannot but recommend, that confessions of faith should be in the language which the Holy Spirit has dictated. This, it is presumed, would be no disadvantage as to *unity in sentiment*, and it would be of great advantage as to *unity of affection*, which is a thing of the highest importance.

It may probably be objected, that many professors would not understand every article of a confession of faith, if they were all in the language of Scripture. It is admitted that such would probably be the case; yet, in our opinion, the language of Scripture is generally far more simple and intelligible, than the language of "human systems." But admitting, that as many church-members would give their assent to articles which they do not understand, in the one case as in the other, still there would be one very striking difference in the two cases. By giving his assent to the language of Scripture, without a clear understanding of its import, the believer would only express his *confidence* in *God*, and in the *Scriptures as the word of God*. But when he gives his assent to a "human system" which he does not understand, he expresses his *confidence* in *man*, and not in GOD or his WORD. If, then, it be more safe to trust in the Lord, and in the Scriptures as the word of his grace, than to trust in man, and his word, it is more safe to assent to articles of faith in the language of inspiration, than in the language of uninspired men.

We may add, if believers in Jesus' subscribe to the words of inspiration with incorrect views of their import, and afterwards, by advancing in knowledge, find reason to change some of their opinions, they will have no occasion to alter the articles of their confession. The articles may stand from age to age, whatever advances the church, or individuals, may make in theological knowledge. But when human systems are substituted for the language of Scripture, neither the church, nor individual members, can make any considerable advances, without being exposed to the inconvenience of needing a corresponding change in the articles of their confession.

It may probably be asked, what shall christians do, after having given their mutual assent to articles of faith in the language of scripture, if on comparing their ideas, it shall be found, that there is a real difference of opinion on some important articles? We frankly answer, Let each do to his brother as he would that his brother should do to him. As each individual would reasonably desire the spirit of love

and forbearance to be exercised towards himself, let him do the same to each of his brethren. In this way they will keep the unity of the spirit in the bond of peace, and leave the work of judging the heart to him who has been ordained of God for that purpose. But, consistently with this spirit of love and forbearance, each one may manifest concern for his brethren whom he views to be in error, and may do all in his power to correct their supposed mistakes.

If the foregoing answer should be unsatisfactory, we will give another :—In the case supposed, let the different members be as forbearing towards each other, as persons of the same sect usually are who have mutually assented to a "human system," but have different views of the same articles. Among those who have adopted a human creed respecting the Trinity, we often see an admirable spirit of forbearance. You will rarely find two persons, who perfectly agree in explaining this article of their faith ; and you will often find their explications in the most perfect opposition one to the other ; yet, among those who admit the article, you will seldom find any hardness or bitterness, on account of the diversity in their explanations. One may believe that by the three persons in one God, are intended "*three distinct beings* united by mutual consciousness ;" another, that the *three persons* are but *one being* ; a third, that by the three persons are intended no more than "*three attributes*" of the one God ; a fourth, that by the *three persons* are intended only "three distinct *offices*" of the same Being, &c. &c.— Yet with all this variety of discordant opinions, they can love one another, and we hope, "with a pure heart fervently." Such forbearance among christians is highly commendable ; and we are not able to see why the same brotherly love might not be exercised, in regard to differences of opinion, if their articles of faith were all expressed in the language of the Holy Spirit.

As the doctrine just mentioned, is considered by many as of the very first importance, and as there is no other doctrine respecting which professors of religion are more at variance, than those are among themselves who make this an article of faith ; we think that if equal candor and forbearance should be exercised by them in all other cases, and all denominations of professors would imitate such an example, the christian world would soon know by experience "how good and how pleasant it is for brethren to dwell together in unity !"

We have been much gratified by finding in the writings of the learned and worthy Primate of Ireland the sentiments we have quoted. As an intelligent dignitary of the Episcopal Church, he was in a situation to know the sad effects of having the "religion of Christ overwhelmed with

human formularies and systems." We rejoice in that uprightness of heart and independence of mind, which led him to express his opinion on this important subject. We unite with him in lamenting the *overwhelming* influence of "human formularies and systems;" and concur in the opinion, that "Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original."

MALLET'S ACCOUNT OF HUMAN SACRIFICES.

In a work entitled "Northern Antiquities" Mr. Mallet gives the following melancholy account of human sacrifices:—

"It is probable that this barbarous practice was formerly almost universal, and that it is of remote antiquity It was not entirely abolished among the northern nations till towards the ninth century.—In every ninth month they renewed the bloody ceremony, which was to last nine days.—They chose among the captives in time of war, and among the slaves in time of peace, nine persons to be sacrificed. The wretches upon whom the lot fell were treated with such honours by all the assembly—they were so overwhelmed with caresses by all present, and with promises for the life to come, that they sometimes congratulated themselves on their destiny. But they did not always sacrifice such mean persons. In great calamities, in a pressing famine—if the people thought they had some pretext to impute the cause of it to their king, they even sacrificed him without hesitation, as the highest price with which they could purchase the Divine favor.—In this manner the first king of Vermland was burnt in honour of Odin to put an end to a great dearth. The kings in their turn did not spare the blood of their subjects; and many of them even shed that of their children. Hacon, king of Norway, offered his son in sacrifice to obtain of Odin a victory over his enemy Harold. Aune, king of Sweden, devoted to Odin the blood of *nine sons* to prevail on the god to prolong his life. The Ancient history of the North abounds in similar examples."

Mr. Mallet quotes from Dithmore, bishop of Marsberg, a historian of the eleventh century, the following article: "There is in Zealand a place which is the capital of Denmark, named Liderun. At this place every nine years in the month of January the Danes flock together in crowds and offer to their gods *ninety-nine* men, as many horses, dogs and cocks, with the certain hope of appeasing the Gods with these victims."

"Dudo of St. Quintin, a French historian, attributes the

same practice to the Normans. There are still in Friesland, and in several parts of Germany, altars composed of such large stones that they could neither be destroyed by the ravages of time nor by the zeal of the first converts to Christianity. These altars according to the tradition of the inhabitants and the report of creditable historians, have served for the same horrid purposes. The Gauls for a long time offered men to their supreme God, Enes or Tevtat. The first inhabitants of Italy and Sicily, the Britons, the Phenicians, the Carthagenians and all the nations we know of in Europe and Asia are covered with the same reproach." "The Peruvians anciently offered human sacrifices. The Mexicans once offered *five thousand* prisoners of war"

Such is the account which this historian gives of the former prevalence of a custom which is now universally abhorred by Christians—the custom of offering human sacrifices to God. This custom has been abolished in Christendom by the influence of Christianity. May we not hence derive a well grounded hope that the same benign influence will yet abolish the more malignant and barbarous custom of offering human sacrifices to men?

DR. CASPER WISTAR.

The following account of Dr. Wistar, late President of the American Philosophical Society, at Philadelphia, has been extracted from a Eulogium, delivered before the Society, by the Hon. Wm. Tilghman, Chief Justice of the Commonwealth of Pennsylvania, and one of the Vice Presidents of the Society. March 11th, 1818.

Dr. Casper Wistar was born in Philadelphia, the 13th of Sept. 1761, and was grandson of Casper Wistar, who emigrated from Germany to Pennsylvania in 1717. As his parents and ancestors were of the Society of Friends, he was brought up in their religious principles, and received his classical education at a school established by them. That he was a good scholar may be inferred from his knowledge of the Greek and Latin languages. Until the age of sixteen his faculties were expanding; but the peculiar cast of his genius had not been developed. About this period occurred an event which called forth his ruling passion and decided his fate. This event was the battle of Germantown, in the year 1777. His religious principles kept him out of the battle, but his humanity led him to seek the wounded soldier, and he was active in assisting those who were administering relief His benevolent heart was affected by their sufferings; and so deeply was he struck with the happy effects of the medical art, that he determined to devote his

life to a profession formed to alleviate the miseries of mankind. Conquerors and heroes —ye who delight in the shout of battle, and exult in the crimson field of victory, contemplate the feelings of this young man, and blush at the contrast! But let us adore the mercy of God, whose mysterious providence produces good from evil. From the decay of matter, springs up the green herb and the purple flower. From the disasters of Germantown, arises a youth destined to bind up the wounds of many, and to send forth from his instructive school thousands of hands to open the fountains of health throughout the land.

Having gone through the usual course of study and attended the medical lectures, Wistar offered himself in the year 1782, as a candidate for the degree of Bachelor of Medicine, in the University of Pennsylvania. It is said that he acquitted himself on this occasion, in an extraordinary manner—answering the questions proposed to him with such uncommon promptness and precision as excited the surprise and commanded the admiration of all who heard him.

Instead of entering immediately into the practice of medicine, he determined to avail himself of the advantages to be found in the schools of London and Edinburgh. Having remained a year in England, he repaired to Edinburgh, where he passed his time in study, in attending lectures, in cultivating the friendship of distinguished persons. For two successive years he was elected one of the Presidents of the Royal Medical Society of Edinburgh. He was elected also President of a Society "for the further investigation of natural history" These honours, conferred by a great, a learned and proud nation, on a youth, a stranger, one whose country had but just risen into existence, are the surest testimonies of uncommon merit. Towards the end of the year 1786, he took leave of Edinburgh, leaving behind him a name long to be remembered. His fame flew before him to his native city where he arrived in January, 1787, after an absence of more than three years.

Hitherto he had spent his time in preparation. It was time to be useful. This was the object of his labours, the wish of his heart. He now engaged in the practice of medicine with every advantage. His mind was formed for a profession in which precipitancy is danger, and mistake is death. He spared no pains in collecting all the symptoms. He paused before he decided, but was seldom wrong—and his mind once satisfied, he was not easily moved from his purpose. His patients he never failed to attach to him. How could it be otherwise, when to the sedulous attentions of a Physician was added the sympathy and anxiety of a friend?

In 1787, he was appointed Physician to the Philadelphia

Dispensary. In the same year he was elected a member of the College of Physicians and of the American Philosophical Society. In 1788, he was married to Isabella Marshall. In 1789 he was elected Professor of Chemistry in the College of Philadelphia. In 1790 he was struck with affliction in the loss of his wife, whom he tenderly loved. In 1793, when the Physicians were the forlorn hope which stood between the pestilence and the people, he had nearly lost his life—he did not escape the awful visitation, but he recovered. The same year he was chosen Physician to the Pennsylvania Hospital. In 1808, he was placed as sole Professor in the Anatomical chair in the University of Pennsylvania.

It was here that the scene of his greatest excellence was exhibited. In many departments of science he was conspicuous—here he was pre-eminent. Here he exerted all his genius and strained all the faculties of his mind. No pains, no money was spared, to render the lecture complete—and he succeeded; for in the opinion of able judges he might well bear a comparison with the most celebrated Professors in existence. By the class of medical students he was universally loved and respected.

In December 1798 he married Elizabeth Mifflin, niece of the late Governor Mifflin. In the year 1809, knowing the prejudices which obstructed the progress of vaccination, he suggested the plan of a society for circulating the benefit of that noble discovery which has immortalized Jenner. In May 1810 he resigned his office of Physician to the Hospital.

As an author he has not left much behind him—his most considerable work is his system of Anatomy. Great literary works are not to be accomplished, without more leisure than is allowed to men engaged in extensive professional business. Yet such may do much for the promotion of literature; and this was the case with Wistar.

In 1795 he was elected Vice President of the American Philosophical Society; and in 1815, on the resignation of Mr. Jefferson, he succeeded to the chair as President. The same year he was elected an honorary member of the Literary and Philosophical Society of New-York—the same honour was conferred on him by other Literary Institutions.

No man who is not *good* deserves the name of *wise*. In the language of scripture, folly and wickedness are the same; not only because vicious habits do really corrupt and darken the understanding, but because it is no small degree of folly to be ignorant that *the chief good of man is to know the will of his Creator and do it*. Wistar lived and died in the religious principles of those who have adopted the modest and endearing name of *Friends*. The people of this respectable Socie y

have preserved more of ancient simplicity in dress and manners, than any among us. They once outnumbered all other religious societies in Pennsylvania. But although that has long ceased to be the case, yet, fortunately for us, they are still powerful enough to exert a silent influence, checking the overflowing tide of luxury, which threatens to deluge the land.

It has been asserted that the study of philosophy tends to infidelity and even to atheism. To plead the cause of philosophy before this society would be worse than waste of time To Wistar, philosophy was the hand-maid of religion —she elevated his soul and warmed his affections.

After loving God, with all our heart, the next great commandment is, to love our neighbour as ourself. Were I to point out the most prominent feature in Wistar's character, I should answer, without hesitation, benevolence. It was a feeling which seems never to have forsaken him, beginning, as it ought, with his own family, and extending to the whole human race. Nor was it that useless sympathy which contents itself with its own sensations. His charity was active, his hand ever seconding the feelings of his heart. Next to religious obligations and the inviolable sanctity of truth, he impressed on the minds of his children the duty of abstaining from wounding the feelings of any human being. And he made them frequently repeat the precept of our Saviour, "love one another." Even his person gave evidence of philanthropy—his eye beamed good will, and his whole air brought strongly to my mind what Tacitus says of Agricola—"at first sight you would have believed him to be good, and wished him to be great."—This ruling sentiment threw grace over his actions, and inspired his conversation with a charm. He never assumed —never displayed his own superiority. On the contrary, he led the conversation to subjects in which others excelled. The pedantry of technical language he despised, and listened with patience and politeness to the observations of inferior understanding It has been said that there is no book so dull but something good may be extracted from it. Wistar applied this principle to men, and possessed the remarkable talent of drawing from every one some useful information.

That the kindness of his manner had something uncommonly attractive, I can myself bear witness. My acquaintance with him commenced at a period of life when the heart no longer yields to the illusions of fancy. Yet, before I had time to be convinced of his goodness, I felt myself drawn towards him by an irresistible charm. I have taken pains to derive the character of this excellent man from authentic sources. One communication from a very near female relation, who knew his domestic habits, and

even the secrets of his heart, I will give in the words I received it, which I should but injure by attempting to amend:

"His domestic habits were uncommonly mild and unassuming. Benevolence and charity characterized all his actions. In the cause of his friends he spared no exertion, either by day or by night His house was always open to them, and the evening society, which frequently gathered round him, was one of the greatest enjoyments of his life. In the cause of suffering humanity his feelings were always ardent. During his last illness, he recommended to a friend the cause of the aborigines of America; and the last sentence he was heard to pronounce was—*I wish well to all mankind.* Disinterestedness characterized his life, and it may be doubted whether so extensive a practice ever yielded so little emolument."

On the death of Dr. Rush, Wistar succeeded him as President af the Society for the abolition of Slavery. The object of this society was congenial to his mind. For the Indians of America he seems to have felt a particular kindness. He admired their eloquence, lamented their desolating wars, and earnestly sought for the means of meliorating their condition. Having once inoculated an Indian woman for the small pox, her husband had fears for the event. Indeed there was some cause for fear, as the woman refused to submit to the proper regimen. The anxiety of the Doctor was extreme. She recovered; but until the danger was over, he declared, that on no occasion had he been more oppressed with the responsibility of his profession.

The gratitude of Wistar was remarkable. Services done, or even intended, he always remembered; but injuries he was ready to forget. In a letter written at Edinburgh he declared, that he had determined to forgive every thing to a friend or near relation; and expressed his belief, that it would contribute greatly to happiness to extend forgiveness to every one.—This sentiment gained strength with time, and at length repined into a governing principle.

To say such a man was a dutiful son, a kind brother, a most affectionate husband and parent, would be matter of supererogation. In the loss of his children he was peculiarly unfortunate. To those who remained, he was passionately devoted. As the circle of affection lessened, its warmth increased.

His health, during the few last years, was interrupted by alarming attacks. About the 14th of January last he was seized with a malignant fever, attended with symptoms of typhus. Art proved unavailing, and he sunk under the disease, after an illness of eight days. He died Jan. 22, 1818.

We have lost him in the strength of life and vigor of intellect—too soon indeed for his family and his country;

but not too soon for his own happiness or fame. For honourable age is not that which is measured by length of time, or counted by number of days. But wisdom is the grey hair unto man, and unspotted character is fulness of years Protracted life would have been embittered by bodily pain—the frailties of nature might have dimmed the lustre of brighter years—or death, which had spared him, might have desolated his house, and left him solitary and cheerless to encounter the infirmities of age.

Happy then wert thou, Wistar, in death as well as life — Thy work is done—thou art gone to receive thy reward. Thou diedst in the full career of usefulness and fame—thy heart overflowing with charity —surrounded by friends, loving and beloved. Domestic affection watched over thy pillow, and thy parting looks rested on the objects dearest to thy soul. Death hath affixed to thy character the seal not intrusted to mortal hands. What though the strict equality of thy religious Society forbid thy undistinguished ashes to be marked by even a modest stone, yet shall the good hold thy virtues long in remembrance, and Science write thy name in her imperishable roll. The last generous emotion of thy benignant spirit, shall be reciprocated. All mankind shall wish happiness to him, who dying, wished happiness to all.

Such is the account which the Honourable Judge Tilghman has given of Dr Wistar. We have done little more than to abridge the "Eulogium," selecting such passages as would be most interesting and useful to the readers of the Disciple.

"But had he no failings, no infirmities?" To this question the orator replies—"undoubtedly he had, for he was a man. But I may truly say, that they fell not under my observation, and I trust I shall be excused if I have not been anxious to search for them."

The day seems to be dawning upon the world, when a well founded esteem for men who have been eminent in doing good, shall eclipse the false and fatal glory of the military destroyer.

RELIGION USEFUL IN AFFLICTION.

The most prosperous man on earth is doomed to witness days of darkness, of sorrow and distress—In every rank and condition of life the afflicted form no inconsiderable proportion, and even those that are not actually suffering many of the evils of life, have continual reason to fear that they may soon be made to drink of the cup of bitterness.

The religion of Jesus Christ is happily accommodated to this distressed condition of mankind, where all feel, or are in continual danger of experiencing, some of the numerous ills which flesh is heir to. It discovers to us a being of

perfect wisdom goodness and power, who governs all creatures, and controls all events; —and will cause every occurrence to contribute to the ultimate happiness of his faithful children. Hence arises a degree of fortitude and constancy to humble Christians, which no circumstance can weaken or destroy.

The righteous know in whom they have trusted, and their faith will preserve them from confusion and dismay. When the storms of adversity gather thick about them, they retire within the sanctuary that religion affords, and the waves of trouble roll unheeded by—"The floods have lifted up their waves; but the Lord on high is mightier than the noise of many waters;—Yea, than the mighty waves of the sea." Sheltered under the wings of infinite love, and protected by Almighty power, they have no cause for anxiety or distrust. They experience a calm serenity and joy within, while trepidations and anxiety and distress reign among them, who do not rest their confidence on the rock of eternal ages. The Christian is not only relieved in this manner from the terrors of approaching evils; —but even supposing they do fall on him with their heaviest pressure, still there are innumerable consolations, which alleviate his anguish, and to which others are strangers.

When their most flattering prospects are blasted;—when the hand of Providence comes near and strips them of their worldly possessions and enjoyments;—to whom shall bad men look for consolation and support, under the calamities with which they are visited? They have no resources within themselves. In their misfortunes they discover nothing but a wild and fortuitous combination of events, without order, and without design;—or else they perceive the hand of an offended sovereign stretched out to inflict merited punishment on their sins.

When this world fails them, all their hopes of enjoyment are lost forever. The objects of their firmest confidence have disappeared, and they have nothing on which to rest their anxious minds. But the Christian is enabled to view those afflictions as the merciful corrections of a kind and tender parent. He looks forward and perceives the purposes for which they were sent. Taught by his religion to withdraw his attachment and confidence from the possessions and pleasures and the honours of the world, he is enabled to contemplate their loss with comparative indifference and composure. He views this life as a temporary scene of necessary and perhaps severe discipline; and applying to himself the promises of the gospel, he can, under all his trials, cordially join in the declaration of the apostle. The sufferings of this present time are not worthy to be compared with the glory, which shall be revealed.

If his pious friends, the companions of his joy are cut off from the earth—he does not, it is true, remain insensible un-

der these afflictions, but still he is consoled by the pleasing reflection, that the friendship commenced on earth, will after this short interruption be again resumed in that world, where nothing will ever occur to interrupt our joys;—and while wicked men view death as the termination of all their hopes and enjoyments;—the Christian can contemplate its arrival with tranquillity and composure;—not as the destruction, but as the instrument of unfading happiness.—In all the circumstances and afflictions of life, he feels that he is not forsaken and alone. He has a friend in heaven, who remains unchangeable amidst all the changes of this transitory life; and whose power nothing can weaken or destroy.

Hence light springeth up for the righteous in the midst of darkness——the evils of life are infinitely diminished, by the fortitude which Christianity inspires and the consolation it affords, and which are wholly unknown to the wicked.

A.

RELIGION HAS PLEASURES PECULIAR TO ITSELF.

There is an unspeakable satisfaction, that arises to the mind of every good man from that affection and love, which he possesses for the Almighty, the perfect Governor of the universe. He is overwhelmed with the reflection that he is the child of a parent so good, so wonderful, so vast and incomprehensibly powerful and wise and perfect. In every condition of life he feels that he is under the inspection of that eye, which is ever watchful over his happiness, his improvement and his virtue; however dark and mysterious and distressing are the ways of Providence, still no occurrence can shake his confidence in the rectitude and goodness of a supreme administration, that will render all events subservient to the interests of virtue and the ultimate good of mankind. He feels a peculiar and deep interest in all the works of God, on account of the tender relation he sustains toward him. If he survey the beauty and harmony of the natural world, which so wonderfully manifests the power, the wisdom and the goodness of its Creator;—"if he turn his eyes toward the moral system and observes a higher order of things and a greater exertion of Divinity in adjusting the plan of Providence; in bringing light from darkness, and good from evil;—in causing the most unconnected and contrary events to co-operate in one great end, and making all to issue in the general good;—if he contemplate the plan of redemption and behold in the gospel of Christ the power of God unto salvation, to every one who believeth; when he surveys all these, he can lift up his eyes and with grateful admiration exclaim, "*my Father made them all.*"

To these we may add, the pleasures that result from the

prospect of that future and immortal state, which remaineth for the people of God, when the labours and the trials of this world are past In a little while the long shadows of the evening will be chased away and the darkness of the night shall be dispelled by that sun which shall rise to cheer us with the light of everlasting day.

Then shall all the righteous be gathered together in one vast assemblage, and no tears, nor sorrows, nor distress will detract from their joys. Then shall they know even as they are known, and dwell forever in the presence of their God and Redeemer.

Such a prospect disarms adversity of its sharpest stings, and it is a consolation which Christianity only can afford. It is what mankind had long and vainly sought to obtain by the feeble light of reason; but which no human exertion could ever discover; and of which, mankind must have forever remained uncertain and unsatisfied, had not Jesus Christ appeared in our world to bring life and immortality to light, and to render it consistent with the perfections of God to bestow this invaluable gift on ruined man.

We have thus considered the influence which the religion of Jesus Christ has upon our happiness in the present life only, independent of its power to render us eternally happy in that future world, whither we are rapidly hastening. In the latter view of the subject, every person who is capable of comparing the period of human existence, with eternity; or, of perceiving the difference between the pains of hell and the happiness of heaven, will immediately acknowledge that the sincere Christian would be an infinite gainer, even on the supposition, that his religion rendered him perfectly miserable through life.

How strong then are its claims to our grateful acceptance and admiration, on account of its tendency to produce our greatest happiness here as well as hereafter. It is true there *are* difficulties and discouragements incident to the Christian life; we are sometimes called upon to sacrifice our feelings; we have many evil propensities to eradicate; and there are many obstacles to be overcome in our religious course. But our greatest pleasures frequently result from the activity and exertion, which are requisite to enable us to overcome obstacles that oppose our progress in some favourite pursuit. The value we attach to any object, is usually proportioned to the difficulties we have experienced in acquiring them. And we are assured that God is ever ready to bestow that assistance which is necessary to enable us to triumph over those obstacles, which our corrupt natures and an evil world may present.—But it must be recollected that these difficulties and sacrifices are not exclusively confined to the man of religion. The man of the world is frequently

required to make greater sacrifices of his time, his property, his health, his feelings and his enjoyments, than ever fall to the lot of the disciples of christianity.

So that if you make the most favourable allowances possible for the world, it must be acknowledged that the difficulties and burthens it imposes, are as great as those imposed by religion But the real happiness produced by a life of piety, infinitely exceeds all that can be attained in any other course. For the true satisfaction and happiness of the mind can only be found in a life of active goodness, of piety and religion, proceeding from a pure heart, a good conscience and from faith unfeigned. Let this representation of religion induce us to take upon ourselves the *yoke of Christ* —that is, to join ourselves to him as his disciples; not merely in profession, but in heart and in truth; by obedience to his commands, by imitating his example and trusting to him for our salvation; that thus we may obtain true honour and peace and respectability in this world, and everlasting joy in the world to come. A.

THE WANDERING ARABS.

The following sketches of the character, customs and religion of the Wandering Arabs on the Desart of Africa are extracted from Capt Jas. Riley's "Authentic Narrative"—a very interesting work and one which, on many accounts, is deserving of the patronage of the public. Having described Zahahrah, or the great Western desart of Africa, the writer proceeds to an account of the inhabitants, from which the following abridgement is made.

"Nearly all parts of this vast desert are inhabited by different tribes of Arabs, who live entirely on the milk of their camels, and wander from valley to valley, travelling nearly every day for the sake of finding food for their camels, and consequently food for themselves. They live in tents formed of cloth made of camel's hair, which they pull off by hand, and spin with a hand spindle. Each family has a mat which serves as a bed for the whole. They lie down on it promiscuously, only wrapped up in their haick or blanket, if they have one—if not, in the skin which covers their loins only, and lie close together to keep off the cold winds which blow under their tents in the night. The children lie between the grown persons Their heads are as low, and frequently lower than their feet; and their long bushy hair, which is never combed, and resembles a thrumb mop, serves them instead of a pillow. The families consist of the father and one or more wives, and the children that are unmarried, and their slaves, who are black.

"The rich Arabs have one,

two, or three slaves, male and female; these are allowed to sleep on the same mat with their masters and mistresses, and are treated in all respects like the children of the family in regard to apparel, &c.—they are not however permitted to cohabit with the Arab women under pain of death, and are obliged to take care of the camels and follow them, and to do other drudgery The father of the family is its absolute chief in all respects, though he seldom inflicts punishment. His wives and daughters are considered as mere slaves, subject to his will and caprice; yet they take every opportunity to decieve or steal from him. He deals out the milk with his own hand, nor dare any one touch it until it is thus divided.

"When one family sets off, the whole of that part of the tribe dwelling near, travel on with them; and I have frequently seen from 500 to 1000 camels in one drove, all going the same way; and I was greatly surprised to see with what facility they would distinguish and separate them.

"When they rise in the morning, after having first milked their camels and suckled the young ones, they next attend to prayers—which is done in the following manner:—They first find a sandy spot, then unwrap themselves and take up sand in both their hands; with this they rub their faces, necks, arms, legs and every part of their bodies except their backs; this done, as if they washed with water, they stand erect, facing towards the east—wrap themselves up as neatly as they can with their blankets or skins; they look up towards heaven, and then bow their heads, bending their bodies half way to the ground, twice crying aloud at each time, *Allah Hoodkibar*. They next kneel down, and supporting themselves with their hands, they worship, bowing their faces in the dust, twice successively; then, being still on their knees, they bend themselves forward, nearly to the ground, repeating *Hi'el Allah-Sheda Mohammed—Rasool Allah*; then rising, they again repeat *Allah Hoodkibar*, two or three times; and this is the common mode of worshipping four times a day. In addition to this at sunsetting, they implore the Almighty to send rain to moisten the parched earth; to cause the food to grow for their camels; to keep them under his special care, with their families and tribes; to enrich them with the spoils of their enemies, and to confound and destroy them that seek their hurt; They thank the Almighty for his past mercies, for food, raiment and his protection, &c.—They then repeat part of a chapter from the Koran, in which God's pretended promises to the faithful are made known by their Prophet; and repeating at all times the *Hi el' Allah*, or "Great is the Almighty God, and Mohammed is his holy prophet."

"Their times of prayer, are

before sunrising in the morning, about noon, the middle of the afternoon, about sunsetting, and again two or three hours after the sun has set; this makes five times a day, washing themselves, at least their face and hands when they have water, before praying; when they cannot get water, they perform their ablutions by substituting sand.

"The Arabs always wash when it is in their power before they eat, nor does any business divert them from a strict observance of their religious ceremonies. While pursuing their journies and going on in the greatest haste, when the time of prayer arrives, all stop, make their camels lie down, and perform what they conceive to be an indispensable duty; praying, in addition to their usual forms, to be directed in the right course, and that God will lead them to wells of water, and to hospitable brethren, who will feed them, and not suffer them to perish far from the face of man; that he will enrich them with spoils, and deliver them from all who lie in wait to do them mischief. This done, they mount again cheerfully and proceed, encouraging their camels by a song, a very lively one, if they wish them to go on a trot; if only to walk, something more slow and solemn.

"The men are very quick, active, and intelligent—more so taken collectively than any other set of men I had ever seen in the different parts of the world I had before visited. They are the lords and masters in their families and are very severe and cruel to their wives, whom they treat as mere necessary slaves; and they do not allow them even as much liberty as they grant to their negroes, either in speech or action. They are considered by the men as being without souls, and consequently they are not permitted to join in their devotions—and are seldom allowed to speak when men are conversing together. The continual harsh treatment and hard drudgery to which they are subject have worn off that fine edge of delicacy, sensibility and compassion, so natural to their sex, and transformed them into unfeeling and unpitying beings, so much so, that their conduct towards me and my companions in distress was brutal in the extreme, and betrayed the extinction of every humane and generous feeling.

"The Arab is high-spirited, brave, avaricious, rapacious, revengeful; and, strange as it may appear, is at the same time hospitable and compassionate. He is proud of being able to maintain his independence, though on a dreary desert, and despises those who are so mean and degraded as to submit to any government but that of the Most High. He struts about sole master of what wealth he possesses, always ready to defend it, and believes himself the happiest of men, and the most learned also,—handing down the tradition of his ancestors, as he is

persuaded, for thousands of years. He looks upon all other men to be vile and beneath his notice, except as merchandize. He is content to live on the milk of camels, which he takes great care to rear, and thanks God daily for his continual mercies.—They considered themselves as much above me and my companions, both in intellect and acquired knowledge, as the proud and pampered West India planter fancies himself above the meanest new negro, just brought from the coast of Africa.

"I never witnessed a marriage among them, but was told that when a young man sees a girl that pleases him, he asks her of her father, and she becomes his wife without ceremony.

They all learn to read and write. In every family or division of a tribe, they have one man who acts as teacher to their children. They have boards of from one foot square to two feet long by eighteen inches wide: On these the children learn to write with a piece of pointed reed. They have the secret of making ink and that of a very black dye. When a family of wandering Arabs pitch their tents they set apart a place for a school—here all the boys who have been circumcised of from 8 to 18 or 20 years old attend, and are taught to read and to write verses from the Koran, which is kept in Manuscript by every family on skins. They write their characters from right to left—are very particular in the formation of them, and make their lines very straight.

The teacher I was told never punishes a child, but explains the meaning of things, and amuses him by telling tales that are both entertaining and instructive; he reads or rehearses chapters from the Koran, or some other book, for they have a great many poems, &c. written also on skins. When the board is full of writing they rub it off with sand, and begin again. The boards on which they wrote seemed to have lasted for ages. They enumerate with the nine figures now in use in all European nations and in America.

There appeared to be no kind of sickness or disease among the Arabs of the desert during the time I was with them—and they appeared to live to a vast age. There were people I saw belonging to the tribe in which I was a slave—two old men and one woman, who from their appearance were much older than I had seen. These men and the woman had lost all the hair from their heads, beards, and every part of their bodies—the flesh had wasted away, and their skins appeared to be dried and drawn tight over their sinews and their bones like Egyptian Mummies; their eyes were extinct having totally wasted away in their sockets; they had lost the use of their limbs and appeared to be deprived of every sense.

An undutiful child of civilized parents might here learn a lesson of filial piety and be-

nevolence from these barbarians: The old people always received the first drink of milk, and a larger share than even the acting head of the family, when they were scanted in quantity. When the family moved, a camel was first prepared for the old man, by fixing a kind of basket on the animals back; they then put skins or other soft things into it to make it easy, and next lifting up the old man they place him carefully in it, with a child or two on each side to take care of and steady him during the march. As soon as they stopped to pitch their tents, the old man was taken off and a drink of water or milk given him, for they take care to save some for that particular purpose. The remarkably old man I am speaking of belonged to a family that always pitched their tent near to ours, so that I had an opportunity of witnessing the manner of his treatment.

After I was redeemed in Mogadore, I asked my master Sidi Hamet of what age he supposed this old man to have been, and he said about eight *zille*, or Arabic centuries. Now an Arabic century, or *zille*, is forty two lunar years of twelve moons in each year, so that by this computation he must have been nearly 300 years old. He also told me that it was very common to find Arabs on different parts of the great desert, five zille old, retaining all their faculties, and that he had seen a great many of the ages of from 5 to 8.—I then asked him how they knew their own ages, and he answered—Every family keeps a record of the ages and the names of its children, which they always preserve and pack up in the same bag in which they carry the Koran.—The Arabs who live on the desert, said he, subsist entirely on the milk of their camels; it is the milk of an animal that we call sacred, and it causes long life; those who live on nothing else, have no disorders, and are particularly favoured of Heaven. But only carry these same people from the desert and let them live on meat and bread and fruits, they then become subject to every kind of pain and sickness when they are young, and only live to the age of about two zille and a half at the most —while a great many die very young, and not one tenth part of the men or the women live to the age of one zille.'

"Most of the Arabs are well armed with good double-barrelled French fowling pieces, and with good scimitars or knives —They are ever ready to attack an inferior, or even an equal force, and fight for the sake of plunder.—They attack the small towns in the vicinity of the desert, on all sides—if successful, they put all to the sword, burn the towns and retire again to the desert with their spoil. Such is the wandering Arab of the great African Desert. His hand is against every man, and consequently every man's hand is against him."

REMARKS ON MATTHEW XVI. 19.

April, 1818.

MR. EDITOR,

SHOULD you consider the following observations worthy of a place in "The Christian Disciple" you will please to insert them.

Matthew xvi. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven.

By 'the keys' we are unquestionably here to understand the christian dispensation, the preaching of which was to be the means of introducing men into the 'kingdom of heaven,' They are said to be given to Peter in particular as he was to have charge of the flock—he was to be the first preacher of the Gospel both to the Jews and Gentiles, and upon him Christ declared he would build his church.

But the proper meaning of the latter clause of the sentence under consideration is not so obvious.

It may refer to articles of the Jewish law, such as those concerning circumcision and eating of meat, which articles the Apostles should have authority to annul; or to their power of regulating the church —their preaching of the gospel, making known the terms of salvation, and thereby determining who should be bound and who loosed according to their respective characters.

I think it not impossible that all which I have mentioned may be implied in the expression. Yet on comparing the passage with one in St John with which I conceive it to be nearly parallel, I am of opinion that something more must also have been included to justify the strength of the expression; and that the passage may, with some restrictions, be understood in the literal sense of that referred to in John, to wit, "whose sins soever ye remit, they are remitted to them; and whose sins soever ye retain they are retained."

This interpretation will not make it necessary to suppose that the Apostles had power to forgive or retain the sins of every man, nor those of any particular person or persons. Our Saviour did not himself, feel at liberty to bestow his favours upon all indiscriminately, but only upon certain persons and upon certain conditions. The Apostles were doubtless to observe the same regulations in the respect which Christ prescribed to himself.

I should therefore understand by their expressions not only that the Apostles were authorised to make known the terms of salvation, and to prescribe rules for the regulation of the Church; but, that they were able also, in certain cases at least, to discriminate

between those who did *or would*, and those who *would not* accept the gospel, and that consequently they had power of making particular and definitive applications of its blessings and of its denunciations—the latter of which I do not know but Ananaria and Sapphira are examples.

I hope, Mr. Editor, if I am mistaken in my explanation of the above passage of Scripture, that you will have the goodness to explain it to me, for as it respects religious truth I am merely

A COMMON ENQUIRER.

NOTE—The above article has been several months in our possession. We now give it, not as being perfectly satisfied with the exposition, but in the hope that some correspondent will be induced to favour us with a critical examination of the important text.

POETRY.

MARCO THE AFRICAN.

THE following verses are founded on the story of an English gentleman and lady who were on their passage to the East Indies, in one of the vessels of an English fleet. For some particular reasons they left the vessel and went on board the Admiral's ship, leaving two young children in the care of a negro servant, who was about 16 years of age. In a violent storm, the ship containing the two children was fast sinking, when a boat arrived from the Admiral's ship for their relief. The crew eagerly crowded to the boat—but the negro lad, finding there was only room for him alone, or the two children, generously put them on board, and remained himself on the wreck, which with the generous boy was immediately ingulphed in the ocean :

[*N. Y Adv.*

BY AN AMERICAN.

TREMENDOUS howls the angry blast!
The boldest hearts with terror quake!
High o'er the vessel's tottering mast
The liquid mountains fiercely break!
Each eye is fix'd in wild despair,
And death displays its terrors there.

Now plunging in the dread abyss,
They pierce the bosom of the deep—
Now rise where vivid lightnings hiss,
And seem the murky clouds to sweep.
Thro' the dark waste dread thunders roll,
And horrors chill the frigid soul!

The storm abates—but shatter'd sore,
The leaky vessel drinks the brine:
They seek in vain some friendly shore,
Their spirits sink—their hopes decline:
But lo! what joy succeeds their grief,
Kind Heaven grants the wish'd relief.

See on the deck young MARCO stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands;
"A mother's joy, a father's pride;"
Tho' black his skin as shades of night.
His HEART is fair—his SOUL is white!

Each to the yawl with rapture flies,
Except the noble, generous boy!

"Go, lovely infants,—go," he cried,
"And give your anxious parents joy:
No mother will for MARCO weep,
When fate entombs him in the deep!

"Long have MY kindred ceas'd to grieve.
"No sister kind MY fate shall mourn;
"No breast for ME, a sigh will heave,
"No bosom friend wait MY return!
He said, and sinking, sought the happy shore
Where toil and slavery vex his soul no more.

INTELLIGENCE.

REPORT

Of the Trustees of Plymouth and Norfolk Bible Society, together with a brief account of the origin and progress of the Society.

THE Clergymen and others, in the northern sections of Plymouth and Norfolk Counties, being apprised of the amazing charities of the British and Foreign Bible Society, and of the very respectable efforts of the Massachusetts Bible Society, &c. were thereby led particularly to enquire into the deficiency of copies of the scriptures, in their respective Societies and vicinities. This deficiency was found to be so great, that it was thought expedient to form an Association, whose primary object should be, to supply the destitute in their neighborhood, but which should also contemplate lending its aid to some larger institution, whose charities are more extended, whenever the state of their funds should permit.

Accordingly at a meeting of the Bay Association, at Marshfield, April 24th, 1816, a Constitution was reported by the Rev. Jacob Norton, and adopted and signed by William Shaw, D. D. Zepheniah Willis, John Allyn, D D., Elijah Leonard, Jacob Norton, Nehemiah Thomas, Nicholas B. Whitney, Jacob Flint, Morrell Allen, Samuel Deane, Henry Colman. A meeting was likewise appointed to be held at Hanover on the 2d Wednesday in June, 1816, for the purpose of organizing the Society. A very respectable number of Clergy and Laymen, appeared at the time and place appointed, who became members and chose their officers for the year to commence Sept. 1816. They assumed the name of the Plymouth and Norfolk Bible Society, because the members were from several towns in each county, and because this was the only institution of the kind in either. Time we hope, will extend us so widely, as fully to vindicate our name. The sum of money necessary to be paid in order to become a member, was fixed at a low rate, in order to render it less burdensome, and within the power of a great proportion of the community.

Art. 2d of the Constitution.

Every person paying annually to the funds of the Society seventy five cents, shall be a member during the punctual payment of this sum, and any person paying to the Society five dollars at any one time, shall be a member for life, and liable to no further assessment.

Summary of the Treasurer's account for the year ending Sept. 1817.

William Torrey, Treasurer of the Plymouth and Norfolk Bible Society to the Trustees of said Society.

	Dr.
By cash received of 34 members for life at $5 each	$170 00
By cash of 64 annual subscriptions	60 10
By cash of Nathaniel Russell for various persons	7 50
By a donation from the Church of Duxbury	30 00
By donations received by Rev. Mr. Colman	14 54
By contribution at Hanover, Sept. 11th	20 50
	$302 64

During the same year there were distributed,

Octavo Bibles	35
Duodecimo do.	200
Testaments	200

Report for the year ending September, 1818.

The Trustees of the Plymouth and Norfolk Bible Society respectfully report, that during the past year, they have distributed,

Octavo Bibles	33
Duodecimo do.	76
Testaments	171

These have all been distributed, as was done the former year, within the County of Plymouth, and a few towns in the north section of Norfolk.

In seeking for objects on whom to bestow your charity, we have gone to the cottages of the poor; we have enquired for *destitute persons* whose livelihood is procured on the seas; we have looked for servants in opulent families; and for the aged that they might be supplied with fair and legible copies.

Of the *first class* we have found many. Perhaps in but few instances we have bestowed the Scriptures on persons in whom was a total inability to procure them for themselves. But too generally we have found, that the Scriptures have not been prized sufficiently, to call forth an effort.—From our hands, however, they have been cheerfully and gratefully received. To children they have been "as the dew upon the tender herb."

Of the *second class* a considerable number has been found. It is incredible to one who has not inquired, how few copies of the Bible are on board our vessels. It is worthy of attention. If the idea, that the ship is safer for having copies of the Divine Book on board, seem too superstitious to be entertained, at least it can be well comprehended, that the moral influence of the Scriptures will tend indirectly to safety and prosperity.

Of the *third class* we have found some to receive our charity. Families too often permit servants to enter and leave their service, without being furnished with the Bible, or receiving any intimation that it is necessary to become acquainted with its contents. We would not be severe, farther than a simple statement of the fact is severe.

Of the *fourth class*, as may naturally be supposed, fewer instances have occurred. But in no instances have the receiver and the donor shared so much pleasure. Aged persons to whom the common editions of the Bible were nearly or totally illegible, on receiving a large and fair copy, have cast their eyes upon it, and instantly raised them to heaven in gratitude. It has filled their hearts with joy; it has revived the lamp of life; it has shed a *light* around them at *evening time*.

For large copies however, there cannot be an extensive demand.—Nor indeed, will so great a deficiency of Bibles, in our vicinity, soon be found again. A much less annual supply will serve. With this impression, the Society from this time propose to become auxiliary to the American Bible Society, and have already transmitted the sum of $100.

We trust that those persons whose aid we have a right to expect, will not withhold it, with the idea, that their exertions should be limited to a county or a district. To the frontiers and new settlements there is a loud call for attention, as appears from reports of the American Bible Society. *Liberal things* only are worthy of *liberal* hearts. Extended views belong to the Christian, who should labour to promote his Master's kingdom, and the conversion and salvation of the whole family of man.

SAML. DEANE, *Per Order.*

Summary of the Treasurer's account for the year ending Sept. 1818.

Wm. Torrey Treasurer, to the Trustees Dr.

By balance due last settle't.	$74 67
By cash received of members	77 32
By donation received through the hands of Rev. Mr. Colman	8 37
By do. do. of Rev. Dr. Sanger	11 00
By do. do. of Rev. Jacob Norton	12 86
By do. from a friend transmitted	50
By do. Rev. Jonas Perkins	25 00
By do. do. of Rev. Dr. Allyn	3 50
By cash received of the Trustees	12 15
By contribution at Bridgewater	33 18
	$258 55

WM. TORREY, *Treasurer.*

With peculiar pleasure, we notice such donations as the following.

By Miss Cushing's school at Hingham	$4 00
By Rev. Mr. Colman's school	3 00
By the south school in Weymouth	1 92
By small children in the central district Weymouth	2 06
By the Reading Female Charitable Society, Cohassett	11 00

We also so far anticipate the report for the ensuing year as to state, that at our present anniversary meeting at Duxbury after divine service, a collection was made by which the Society's funds received the encouraging additional sum of $121.

S. DEANE.

The Society has received the subscriptions at different times, of 147 persons who are recorded as members—viz. From Scituate 36; Hingham 30; Bridgewater 17; Pembroke 13; Plymouth 12; Hanover 9; Marshfield 9; Abington 7; Duxbury 6; Weymouth 2; Cohassett 2; Kingston 1; Carver 1; Rochester 1; Braintree 1.—147.

Officers for the year beginning Sept. 1818.

Hon. Joshua Thomas, *President.*
Rev. Samuel Deane, *Secretary.*
William Torrey, Esq. *Treasurer.*

Trustees.

Rev. John Reed, D. D.
Rev. John Allyn, D. D.
Mr. Caleb Thaxter.
Rev. Jacob Norton.
John Winslow, Esq.

ANNUAL REPORT OF THE "FRAGMENT SOCIETY."

On the return of another anniversary, the Managers of the Fragment Society would beg leave to submit an abstract of their proceedings during the last year—being the *sixth*, since the organization of the Society.

Amount of annual subscriptions collected during the last year	727 43
Balance on hand	26 89
Interest of the permanent fund	26 23
Donations and life Tickets for the permanent fund	346 00
	1126 55
Expenditures in the purchase of articles for clothing	756 00
Paid Mr. Hill for collecting	20 00
Deposited in the Savings Bank for permanent fund	346 00
Balance on hand	4 55
	1126 55

The permanent fund of the Society now amounts to $737 93—$150 of which is vested in 6 per cent. United States Stock. The remainder is deposited in the Savings Bank. The Society would gratefully acknowledge several liberal donations from friends; consisting of bedding, clothing, pieces of cotton, and money; among which, they would notice a generous donation of six hundred yards of cotton, from the Hon. Israel Thorndike.

About four hundred destitute families have been assisted by the distribution of 1658 articles of clothing.

The Society have also contributed much to the comfort of the sick, by *loaning* necessary articles. Eighty-seven families have been assisted in this way, by the loan of bedding, &c. —sixty-seven of whom have returned them clean and in good order, with many expressions of gratitude. Twenty families are now receiving the benefit of articles remaining on loan.

On reviewing the past year, we find much cause for gratitude to Him who has enabled us to do so much for the relief of the poor and afflicted; the aged and the infirm; the widow and the fatherless.

The Directors have taken the utmost precaution to ascertain the character of those who have solicited their charity; and such only as have been found *deserving*, have received assistance.

Could those who contribute to the support of the Fragment Society, once witness the tear of lively joy and gratitude, and the sincere, though simple expressions of thankfulness, awakened by their benevolence in the recipients of their bounty, we humbly believe their hearts would be filled with gratitude to Him who has graciously made it *their* part to *confer*, not to *receive*, this charity.

But while it will afford pleasure to the members of our Society, to be informed of the relief, which through their munificence, we have been enabled to extend to the suffering poor; they cannot fail to unite with us in lamenting the removal of one of its most liberal supporters, and with us pay a tribute of respect to the memory of the Rev. Dr. *Matignon;* in whose death, the Fragment Society sustains the loss of one of its most beneficent donors.

In consideration of the increasing and pressing applications to the Society for aid, and of the decease and removal of numbers of the subscribers and the consequent diminution of the funds, we would remind our friends, that unless exertions are made to obtain liberal additions to the Treasury, many who are now looking to us for relief, must inevitably suffer.

Though we might excite your compassion by presenting scenes of suffering which often meet our eye, while discharging our duty as your almoners, yet we forbear. We fondly believe that you need no excitements of this nature. "The poor ye have always with you," says our Lord, and surely every benevolent heart can testify that "it is more blessed to give than to receive."—Let us then do with our might what our hands find to do, trusting in Him who hath said, "cast your bread upon the waters and thou shalt find it after many days," and rejoicing in the opportunity given us of following in some humble degree, the example of our Father in Heaven who "maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Subscriptions and Donations will be received at No. 90 Newbury-street, or at 17 Cornhill,—by Miss Pierce, 22 1-2 Marlboro'-street, or the Secretary, Mason-street.

Boston, Oct. 1818.

LETTER FROM EIMEO.

Extracts of a letter from Mr. W. Ellis, Missionary at Eimeo, to Rev. J. Campbell.

Afareatu, Eimeo, Aug. 23, 1817.

Since our arrival here, God has graciously favoured us with tolerable health. We have been busily employed in endeavoring to meet the urgent calls of these people for books, and have printed 2300 spelling books, which, with the exception of those for the Leeward Islands, are already in circulation among the people, who received them with the liveliest emotions of joy. There is a call for double that number, did our paper allow us to print so many. People are daily coming from Taheite with bundles of letters (written on plantain leaves) for books, but we are obliged to refuse them. We are now engaged in preparing a catechism, of which we intend to print about 3000 copies; after which we think of beginning the Gospel of Luke.

I beg your acceptance of a Tahitian spelling-book, as the first effort of the missionary press among the South Sea Islands. It contains the most general and useful words in the language, and the lessons are principally translations of different parts of scripture. I trust God will abundantly bless brother Davies and Nott's exertions in teaching these people to read, and rendering so much of the word into their language. As a reward of their labours, they can look around, and see upwards of 5000 people reading in their own tongue the wonderful works of God. I trust the Lord will bless the distribution of books among them to the eternal salvation of many immortal souls.

A great work is going on. There is no longer a partial profession of Christianity, but a general acknowledgement of Jehovah as the true God, and Jesus Christ as the only Saviour. Doubtless, with some it is but profession, but with many it is otherwise; there is every reason to believe they are become new creatures in Christ Jesus. An ardent desire prevails among them, with the use of every means in their power to increase their knowledge. Some of them have paid so much attention to their books (though containing upwards of 100 pages) as to be able to repeat them from memory, from the beginning to the end.

There are about 67 places of worship at Taheite, and 20 at Eimeo, be-

sides those that are building. Their regular attendance on every means of grace would put many congregations in England to the blush, and it would cause the hearts of many ministers to rejoice were their hearers as punctual at their places in the house of God at the stated times of public worship. Very frequently the service commences before the usual time, in consequence of the house being full, and the people waiting.

I desire to rejoice in having entered on the work so soon in life, and trust my youth will afford me a facility that I otherwise should not have had in acquiring the language; the study of which, with the labour of printing, now occupies my time and engages my attention.

SABBATH SCHOOLS.

THESE promising institutions are rapidly multiplying in our country. The reports of the proficiency made in them are very animating. Some extracts will be given from recent reports.

From Newburyport.

The number of scholars who have attended the school, has varied from *three hundred and fifty*, to *six hundred and fifty*. The numbers of teachers usually employed is not far from *sixty*. As a stimulus to excite the scholars to constant attention, tickets for punctual attendance are given to them at every meeting, and these are redeemed from time to time, either with books, or with other tickets, to which a pecuniary value is prefixed. Certificates also, purporting to be rewards of merit, are in some instances bestowed on those who are distinguished by extraordinary proficiency, and good behaviour. These latter to be redeemed by some valuable token of approbation.

From Paris, N. Y.

The school has been attended nine Sabbaths. Thirty-eight, too young to get their lessons by study, are able to rehearse the first catechism. Sixty-two are now in different stages of the Assembly's Catechism, from the fore part of the commandments to the end. Forty-four have committed the whole. Twenty-two have advanced through the Divine Songs to the study of the Bible.

One of the scholars, after committing the four first chapters of Genesis, and then commencing at the second chapter of Matthew, has recited 17 chapters, making 570 verses. Another, commencing in the same manner, has proceeded to the 12th chapter of Matthew; making in the whole 14 chapters, 426 verses. A number of others are in near advance with this.

From Thetford, Vermont.

"In the compass of 20 weeks, there were 24 of the number that attended who committed to memory from 1,000 to 1,500 and 1,800 verses each and three of them committed upwards of 2,000 verses each; and the sum total of verses recited by the scholars was over one hundred and fifty five thousand." Upwards of 430 scholars attend the Sabbath schools in the several districts of that town.

These schools are established in many of the principal towns in the Northern and Middle States. Their popularity is increasing, and should they be prudently conducted, the seed thus sown will produce a plentiful and glorious harvest.

AMERICAN BIBLE SOCIETY.

The number of Auxiliaries to this National Institution officially known, is one hundred and sixty seven. Of these, there is one in the state of New-Hampshire, there are fourteen in Massachusetts, three in Vermont, nine in Connecticut, fifty seven in New-York, sixteen in New-Jersey, fifteen in Pennsylvania, one in Delaware, two in Maryland, one in the District of Columbia, fifteen in Virginia, three in North Carolina, five in South Carolina, three in Georgia, thirteen in Ohio, four in Kentucky, two in Tennessee, one in Louisiana, one in Missouri Territory, and one in Michigan Territory. Forty of the above are conducted by females.

RHODE-ISLAND BIBLE SOCIETY.

THE fifth annual meeting of the *Rhode Island Bible Society*, was held in Providence, on the 3d of Sept.

The following is an extract from the Report:—

The Board of Trustees, in their communication for the last year, represented that their attention had been principally occupied in providing for the wants of the destitute in this State. To this the Board had been more particularly led, in consequence of the original plan of the Institution, and to prevent if possible, an application of any of its funds to any object contrary to the intentions of the donors. It was therein stated, that Bibles and Testaments had been forwarded and deposited in most towns in the State, for distribution; and that strong reasons were entertained for believing, that the wants of the poor in every town had been in some good measure supplied, either from this, or other Societies, in the adjoining States. During the past year, the attention of the Board has been directed to the same object, with the hope of rendering it more effectual. Being deeply impressed with the conviction, that so long as both the exertions and the pecuniary resources of the Institution were particularly devoted to the wants of our own citizens, no relaxation should be permitted, or expense spared, until with truth it might be said, the spiritual wants of the poor are supplied—some are known to inhabit the State, who have not in their possession the word of life.

The Trustees have, since the last annual meeting, purchased 656 Bibles, and 361 Testaments, which, added to those heretofore purchased, make an aggregate of 3088 Bibles and 771 Testaments, of which 276 Bibles and 114 Testaments remain undistributed.

THE AMERICAN EDUCATION SOCIETY

Met in Boston on Wednesday Sept. 30, and transacted their ordinary business with great unanimity. The annual sermon was delivered at the Old South Church, by the Reverend Daniel Dana, D. D. from Mat. v. 13, 14, "*Ye are the salt of the earth, ye are the light of the world.*" A collection was then taken up, amounting to $240, 83, in aid of the Society's funds. This institution which has existed but about three years, has already assisted *one hundred and forty-six* young men in preparing for the Gospel Ministry.

LETTER FROM LIVERPOOL.

Extract of a letter to the Editor of the Christian Herald, from his correspondent at Liverpool, (England) dated 8th August, 1818.

"The Ladies' Bible Society of Liverpool have paid into the Bank, after deducting their expenses, one thousand seven hundred and twenty pounds sterling, (*upwards of seven thousand six hundred dollars*,) as the produce of a little more than six months; and they have more than *eight thousand* persons on their Books, as *subscribers*. In every place where Ladies' Associations have been established, the result of their labours is astonishing. Associations have recently been formed by Mr. Dudley, in our neighbourhood; at Manchester and its vicinity 10; at Chester, Preston, St. Helens, Rochester, Isle of Man, Haddersfield, and Warrington. He is now busily employed in the South. If his life should be spared a few years longer, the effects of his labours in the establishment of Ladies' Bible Associations, and in thus giving an impulse and a new direction to female benevolence, will almost change the character of the country."

ONEIDA INDIANS.

On Sunday, 13th Sept. the Right Rev. Bishop Hobart visited the Oneida Indians, for the purpose of administering the sacraments and ordinances of the church. On this occasion, the Morning Prayer was read in their own language by Mr. Eleazer Williams, a young man of Indian extraction, who has been regularly educated, and who is licensed by the Bishop as the religious instructer of the Indians. The Indians present, joined in the services with great solemnity and devotion, and many of them repeated the responses. They were addressed at considerable length by the Bishop, Mr. Williams acting as interpreter; who also interpreted to them the various offices of baptism, confirmation, and the Lord's

supper, which the Bishop administered. Twenty-four children were baptised, 89 Indians, young persons and adults, confirmed, and 24 received the holy communion. None were confirmed but those who had been previously prepared by Mr. Williams; and among the number were several of those called the second Christian party, who about two years since solemnly professed the Christian faith. [redacted] renunciation of Paganism was [redacted] result of repeated and long continued conferences with Mr. Williams, on the evidences of Scripture, and on the nature and the doctrines and duties of Christianity.

The place of worship being nearly filled by the Indians, the white people were necessarily excluded. But the few who were admitted were much impressed with the solemnity. The reverence and devotion with which the Indians joined in the confessions, the supplications and praises of the Liturgy; the solemn attention with which they listened to the instructions and exhortations of the Bishop; the humility and thankfulness, evidenced by their prostration on their knees, and by the tears which flowed down the cheeks of several of them, with which they devoted themselves, in the apostolic "laying on of hands," to the God who made them, and the Saviour who shed his blood for them, powerfully interested the feelings of all present.

The Oneidas amount to above a thousand souls, and it must afford high pleasure to every benevolent mind, to hear that the labours of Mr. Williams, under the authority of the Protestant Episcopal Church in this State, for the spiritual improvement of his unfortunate countrymen, are thus attended with the divine blessing. We understand that the Bishop is fully satisfied with the piety, the prudence, and the laborious zeal of Mr. W. and with his other qualifications for the instruction of his countrymen.

In the afternoon of the same day, the Bishop officiated in the unfinished church which is erecting for the Indians, to a large congregation of white people, who were necessarily excluded from the services of the morning, and administered confirmation. The same ordinance was administered the next day at Manlius, and on the succeeding day at Onondaga Hill, where a new church was consecrated.—*Utica Patriot.*

IMPORTANT OCCURRENCES.

The American Board of Commissioners for Foreign Missions, have recently established a Mission to Jerusalem.

The Methodist have established a Theological Seminary at New Market in N. H.

The people of Connecticut have adopted a new Constitution of Government, in which the rights of conscience are treated with respect.

A letter from the Secretary General of the Republic of Hayti has been published both in the Centinel and Boston Recorder—in which the men of color who may wish to become Haytians are invited to that Island.

In Lexington, Kentucky, 85 Gentlemen have published a testimony against the practice of duelling,—in which they express the "opinion that no circumstances can arise between our citizens, where their honour might not be better sustained by a reference to the deliberate opinion of a few judicious and pacific men, than by an appeal to deadly combat." They also "pledge themselves to discountenance by all means in their power such meetings." We hope they will soon publish a similar testimony against public war.

The baptist connection in the United States is in a flourishing state, the number baptised the preceding year is 12,270. The churches 2682, preachers 1859, members 190,000.

The Methodist Missionary Societies have 89 missionaries on foreign stations, and in the West-Indies alone have 18,933 members of their communion.

Two hundred seventy-five dollars have been collected at Portsmouth for the aid of the Deaf and Dumb Asylum at Hartford. At an evening lecture at the second parish, Portland, one hundred and seventy-four dollars were collected.

A number of Ladies of the Rev. Mr. Kendall's parish in Plymouth, have presented their pastor with 30 dollars, to constitute him a life member of the American Bible Society.

ORDINATION.

The Rev. Francis W. P. Greenwood was on Oct. 21st, ordained as Pastor of the New South Church and Society in Boston. The introductory Prayer was made by the Rev. Mr. Lowell; the Sermon pronounced by the Rev. President Kirkland; Ordaining Prayer, by the Rev. Dr. Porter; Charge, by the Rev. Professor Ware; Right Hand of Fellowship by the Rev. Mr. Channing; and concluding Prayer, by the Rev. Mr. Walker.

The Rev. Alvan Lamson was ordained to the pastoral care of the first parish in Dedham, on the 29th of Oct. Introductory Prayer by the Rev. Mr. Field of Weston—Sermon by Rev. Professor Ware, of Harvard University—Ordaining Prayer by Rev. Dr. Reed of Bridgewater—Charge by Rev. Mr. Palmer of Needham—Right hand of Fellowship by Rev. Mr. White of Dedham—Concluding Prayer by Rev. Mr. Gray of Roxbury.

OBITUARY.

In Boston, Mr. Thomas Hill, aged 76.

In Peacham, Vt. August 5th—Mrs. Elizabeth Worcester, wife of Rev. L. Worcester—aged 46.

In Thetford, Vt. Mrs. Rhoda Burton, wife of Rev. Dr. Burton, aged 52.

At Germantown, Penn. Rev. S. Blair, aged 77.

In Watertown, Rev. R. R. Eliot, aged 66.

In St. Andrew's, N. B. Rev. S. Andrews, aged 82.

In Andover, Hon. Thomas Kittredge, aged 75.

In Dorchester, Hon. Joseph Howe, aged 77.

In Cambridge, William Person, member of the Junior class, Harvard University, aged 24.

At Worcester, Col. Benjamin Flag, aged 95.

At Hingham, Mrs. Lucy Blake, aged 79.

At Albany, Mrs. Elizabeth Smith, aged 99.

At Quincy, Madam ABIGAIL ADAMS, the amiable consort of President Adams, aged 74.

In Newton, widow Sarah Thwing, aged 75.

In Plympton, Miss Mary Henderson, aged 16, and Miss Priscilla Cooper, 14, daughters of [redacted] Samuel Virgin—much beloved [redacted] deeply lamented.

In Needham, Miss Mary, daughter of Enoch Fisk, Esq. aged 33.

In Northampton, Mrs. Jane, relict of Elijah Hunt, Esq. aged 80. She was a daughter of Col. Gridley, of Stoughton, the celebrated artillerist and engineer.

In Wiscasset, Me. Dr. Ivory Hovey, of South Berwick, aged 70.

In Hallowell, David Sewall, Esq. aged 52.

In Camden, Del. Hon. George Truitt, formerly Governor of Delaware.

In Westbrook, Me. Mrs. Experience Morss, aged 80.

In New-York, Edward Hall, senr. in the 73d year of his age.

In Brooklyn, N. Y. Mr. Cornelius Voris, aged 90.

Like crowded forest-trees we stand,
And some are mark'd to fall;
The axe will smite at God's command,
And soon shall smite us all.

Read, ye that run! the solemn truth
With which I fill my page;
A Worm is in the Bud of Youth,
And at the Root of Age.

COWPER.

CANDIDATES FOR THE MINISTRY.

Thomas Tracy,	Cambridge.
Samuel Gilman,	do.
John Allyn,	do.
John A Shaw,	do.
P. Osgood,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Elisha Fuller,	do.
Jared Sparks,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall,	Concord.

THE

CHRISTIAN DISCIPLE.

No. 12. DECEMBER, 1818. Vol. VI.

REVIEW OF 1818.

This year is about to close. It now behoves both the writer and the reader to reflect on the mercies of God, and on the returns which each has made to the kind Parent and Preserver of men. Every year is crowned with his goodness to an innumerable multitude of beings. In each successive moment his favor is experienced by every creature that moves or lives.

How numerous are the distinct species or tribes of beings which inhabit the earth, the sea and the air! How immense then the aggregate which comprises all the individuals of every species! Yet all these "wait on God" for their daily food and protection—all depend on him for life and breath, for existence and every enjoyment. How amazing the knowledge, how vast the power, how immeasurable the munificence of our heavenly Father! He is great, and greatly to be feared, loved, and adored. But who can utter the memory of his great goodness, or recount the acts of his wonderful benignity!

It would be impossible for the writer to record distinctly all the various expressions of Divine mercy which he has experienced in the course of the year—or even in the course of a single week. How little then can be done towards registering the mercies of God to the great family of creation, or even towards the human race.

In speaking of our own country, if we say that the weather has this year been uncommonly pleasant and favorable, that the earth has yielded its increase in variety and competency, and that a great share of health and prosperity has been enjoyed in the several states—what an endless detail of individual mercies are implied in these general statements! and what words or figures can express the total amount!

But we may add to this inexpressible sum, that this year has been remarkable for peace and tranquillity, and for mental and moral improvement.—A vast accession has been made in different parts of the world to the multitude of societies which existed at the commencement of the year, for illuminating the mind, meliorating the condition, improving the character and advanc-

ing the happiness of man.—The formation and operation of so many beneficent institutions have a powerful tendency to tranquillize and bless communities and nations.—They call into exercise the best feelings of the heart—cause much reflection—give people of different sects and opinions an opportunity to be better acquainted with each other—abate the virulence of party spirit and promote brotherly affection.

By these remarks, however, we do not say, that there have been no calamities inflicted by Providence; no acts of violence or malignity among men.

Though we have been blessed with an uncommon share of delightful weather in the course of the year, yet in many places there have been sufferings by storms or drought. Though it has been a year remarkable for health, yet thousands have been sick, and thousands have died. Though, compared with some former years, this has been a year of general peace among nations, yet the deplorable calamities of war have been felt in the East-Indies, in some provinces of South America, and in some parts of our own country.—Though much has been done by benevolent Societies, still very much remains to be effected. By far the greater portion of the human family is yet under the dominion of ignorance, error and vice.

While we reflect on the calamities inflicted by Providence, and on the barbarous dissentions which spread havoc and ruin among our brethren, we should not forget the numberless expressions of Divine goodness, which are continually enjoyed in every region of the world. Nor should we be disheartened in view of the slow progress of truth, or the fact that the greatest ills of the present state result from the depravity and blindness of man. Instead of repining, we should rejoice evermore that the Lord reigns over all—that his promise is sure to the obedient that all things shall work together for their good,—that though the progress of truth is slow, it is sure, and will finally prevail over delusion and error,—that pious and benevolent efforts for diffusing light and love, and improving the characters and conditions of men, will not be lost. Such efforts will at least improve those who cordially engage in the work, and we may hope that their number will be daily increasing; for it is the nature of virtue, as well as vice, to diffuse itself and produce its own likeness.

Among the various means of doing good or doing mischief, periodical publications hold a high rank, according to the manner in which they are conducted. Whether the Christian Disciple has comported with its name and been adapted to its professed object—the good of mankind—is a question of very great importance; on which different opinions are probably entertained by different men,—but it is a question which must be finally decided by Him who

cannot err. It will be sufficient for us to say, that we have aimed to render the work inoffensive and useful; that we have sought the injury of no man, or sect of men, but the good of all. We have however no claim to infallibility.

As to the means employed in the work, we hope that they have been at least of a harmless character—not adapted to promote party animosities, nor to wound the feelings nor injure the reputation of good people of any name, nor to mislead the wicked.

The work has been conducted under the influence of a firm belief that a great mistake has existed among Christians as to the importance of those contested doctrines by which they have been divided into parties and alienated one from another; that it is the great design of the gospel to reconcile men to God, to make them good people, to unite them together in the bonds of charity, and to prepare them to dwell forever with the God of love and peace. The more we have reflected on the past discords and animosities among professing Christians, the more baneful, inconsistent and antichristian they have appeared. The more we have reflected on the benevolence of the Deity, the design of the gospel, the nature of its requirements, and on the diversities of opinion and character to be found in each of the several sects of Christians, the more fully we have been convinced that there is no respect of persons or sects with God, that goodness of heart is not peculiar to any sect, and that the best Christians are those who pay the greatest regard to the moral precepts and example of the Lord Jesus. We are also fully persuaded that the more there is of contention among Christians, about doctrines and ceremonies, the less there is of christian love and christian practice.

For where envying and strife is, there is confusion and every evil work. This wisdom descendeth not from above, nor does it lead the soul to God. That wisdom which is from above, and which unites men to the source of all good, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits.

We take this opportunity to express our gratitude to our patrons and subscribers, and to those who have furnished articles for the work, and we earnestly solicit a continuance of these favours. In regard to those subscribers who may now be in arrears for the Christian Disciple, we hope it will be sufficient to say, that all delinquencies in respect to payments falls on one who is not very able to bear them.

As the course of Providence has, for a considerable time, deprived us of much of the aid which was expected in conducting the work, we have occasion to renew our request, that those brethren who have health, leisure and talents for the purpose, would lend their aid by furnishing articles, adapted to enrich the work

with greater variety, and to render it more extensively useful.

While approaching the close of the year the following inquiries may be usefully proposed by every man's conscience to himself—"How old art thou?" How many years has Divine mercy spared thy life, supplied thy wants, and continued thy day of probation? In what manner can I best express my gratitude to that Being who has been so merciful to me—who has kindly lengthened out my days, while others around me have been called to their final account? What has been the state of my soul in relation to eternity, and what would have been my condition had I been summoned by death in any of the past months of this year? Or what would probably be my lot should my life close within the few remaining days of 1818? If I should be spared to another year, my obligations will be constantly increasing, and in what manner should my time and talents be employed? What errors of temper or practice are yet indulged, and which ought before now to have been corrected? Am I in deed and in truth the friend of God and man? Am I not of that guilty class of Christians, who love only those who love them and are of their party or opinion? Have I truly learned of Him who was meek, lowly, benevolent and forgiving?—Have I learned to bless and curse not—to forgive as I hope to be forgiven, and to do good to all as I have opportunity? Am I really a disciple of Him who when he was reviled, reviled not again? Do I bear the image of that beneficent Parent who does good to the evil and unthankful? If I am not, how vain are all my pretensions to religion, all my hopes of heaven—and how imminent my danger!

If I am in the path of life, let it be my care still to walk even as Christ walked—to give all diligence to make my calling and election sure, by perseverance in the ways of wisdom, and by endeavoring to diffuse to the extent of my influence correct views of religion and virtue. Let me ever give an example of that heavenly meekness, humility and benevolence, which assimilates the soul to the author and finisher of our faith, and prepares it for the mansions of endless love and peace.

For the Christian Disciple.

ATTEMPT TO ILLUSTRATE AN OBSCURE PASSAGE.

Mr. Editor,

There is a passage in the writings of Solomon, to which I would invite the attention of your readers. The verses form but one period; but a more remarkable one is hardly discoverable: Few or none appear so uncommon, so obscure, and, I may almost add, so incomprehensible. From my earliest remembrance, I

have ranked them among the the most strangely metaphorical of the whole Bible. Much however of their strangeness and obscurity arose from the common translation; from our translators, in some degree, misconceiving and mistranslating them.

It is a characteristic of the Hebrew poets to employ a multitude of images, to indulge in a mode of expression extremely bold and figurative. By exuberance of imagery, they strive to impart the glow and vigour of their conception. This species of composition is called the oriental, being common, if not peculiar, to the warm climate and lively imagination of Asia.

Of this oriental style, the seven verses to which I allude, Ecclesiastes xii. 1—7, afford a striking specimen.—They are addressed by Solomon to the prince, his son; forming a very impressive admonition, to look forward from the bloom of youth, to the decay of age and the solemnity of death. In my examination of this passage, I have derived important light from the version and notes of Dr. Hodgson, a learned foreigner. His mode of rendering and commenting appears both ingenious and satisfactory. I therefore borrow his version, and interweave several of his notes and other explanatory observations, as I advance. Addressing his youthful son, as the future monarch of the Jews, Solomon continues the admonitions, which he commenced in the preceding chapter:

1. *But remember thy Creator in the days of thy youth: ere the evil days come, and the years arrive, when thou shalt say, no pleasure have I in them.* There is no difficulty here; the days of age, decrepitude, and suffering, compared with the vigour and alertness of youth, are well characterised as evil days, days destitute of all enjoyments afforded by the senses.

2. *Ere the sun grow dim, and the light, and the moon, and the stars; and ere the clouds, after vain, return again.* The growing dim of sun, moon, and stars is a poetical expression, denoting the shadows of age and infirmity, the darkening of life; or possibly the feebleness of the eye, no longer able to distinguish these glories of creation;—when the aged monarch, if he possessed the same genius, would exclaim with the author of Paradise Lost:

——Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herbs, or human face divine;
But cloud instead, and ever-during dark,
Surround me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of Nature's works, to me expunged and rased,
And wisdom, at one entrance, quite shut out.

Clouds returning after rain,

denote sorrow upon sorrow, an accumulation of woes, incident to the close of life.

3. *Ere that day come, when the guardians of the house shall tremble, and the men of valor shake;* that is, when the attendants of the prince, both military and domestic, shall lament his death—*when the grinding-slaves, forsaken, shall stop;* in early times, grinding-slaves composed a part of the domestic establishment; most of these, in the confusion occasioned by the death of their master, desert their employment, and are left by their overseer. *And the watchmen on the battlements mourn;* the battlements here mean the stations about the palace and its environs, where the sentinels keep watch.

4. *When the doors shall be shut in the street, and the sound of the mill not be heard; when the bird shall with shrieking arise, and all the daughters of music retire.* At this period of general mourning, the street doors would be closed, the sound of labour would be unheard; Jerusalem would be covered with sadness and silence; no voice of mirth, no sound of musical instruments would reach the ear, or interrupt the solitude; and to impart a heightening touch to his picture, the royal poet introduces a bird of ill omen, screaming amid the gloom.—The Hebrew poets and prophets considered the owl as a fit image, in descriptions of desolation. In poetry it is surely justifiable, that a writer should avail himself of any superstitious notions prevalent among the people, which he thinks may be advantageous to his subject; and none are sorry that Virgil, Shakespeare, and Milton have so often furnished us with proofs that they were of this opinion.

5. *When the noble and the mean shall quake for fear; when pleasure shall be despised, gratifications be abhorred, and the desires be extinguished; when man to his long home shall now be departing, and the mourners be standing round in the street.*—The former part of this verse, in our common version, is scarcely intelligible; when they shall be afraid of that which is high, and fears shall be in the way; the present rendering, when the noble and the mean shall quake and fear, as expressive of the universal consternation, and perhaps too of the apprehension of some change of government, gives an easy and intelligible meaning. The almond-tree flourishing, is usually interpreted gray hairs, and the grasshopper being a burden, to mean, that even food so light as that of the locust, would be hardly digestible by the aged; but the present rendering much better agrees with the context. By this general calamity, even the dearest delights, the sweetest enjoyments of life, would for a time become distasteful; pleasure would be despised, gratifications abhorred, desires extinguished.

6. *Ere the silver thread shrink, and the golden cup be bruised; ere the pitcher be*

broken at the well, and the wheel at the cistern be shattered. The silver thread means the thread of life, the spinal marrow; the golden cup, the heart; the pitcher broken at the well, and the wheel shattered at the cistern designate the tubes and arteries about the heart.

7. *Ere the dust return to the dust whence it came, and the soul go back to God who gave it.* This requires no comment. I would remark, however by the way, that this verse affords a plain intimation, of what is denied by some, that even before the coming of the Messiah, the soul was considered as a spiritual principle, and separable from the body. What words could be plainer? Ere the dust return to the dust whence it came, and the soul go back to God who gave it.

This difficult portion of scripture, I flatter myself, the reader will hereafter find something less obscure and incomprehensible. It is ever delightful to obtain clear ideas, to discover the exact import of revelation. For a view of the authorities, by which Dr. Hodgson has endeavoured to support his new renderings, the learned reader is referred to his notes. I close this communication, by exhibiting the two versions in opposite columns.

Old Version.

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain;

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4. And the doors shall be shut in the street, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the dautghers of music shall be brought low.

New Version.

1. *But remember thy Creator in the days of thy youth, ere the evil days come, and the years arrive, when thou shalt say, no pleasure have I in them.*

2 *Ere the sun grow dim, and the light, and the moon, and the stars; and ere the clouds, after rain, return again.*

3. *Ere that day come, when the guardians of the house shall tremble, and the men of valour shake; when the grinding-slaves, forsaken, shall stop; and the watchmen on the battlements mourn.*

4. *When the doors shall be shut in the street, and the sound of the mill not be heard; when the bird shall with shrieking arise, and all the daughters of music retire.*

5. Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

5. *When pleasure shall be despised, gratifications be abhorred, and the desires be extinguished; when man to his long home shall now be departing, and the mourners be standing round in the street;*

6. *Ere the silver thread shrink, and the golden cup be bruised; ere the pitcher be broken at the well, and the wheel at the cistern be shattered;*

7. *Ere the dust return to the dust whence it came, and the soul go back to God who gave it.* A.

THE INFIDEL RECLAIMED.

The following is an extraordinary instance of the goodness, and the power of omnipotence, to one of his benighted children, related by Frederick Smith, a minister of the society of friends in London, in a letter to John Murray:

I became acquainted with a native of Ireland, his name Francis Nugent, who, in his early youth, went to Germany, where he was educated at one of the Colleges there; and was brought up in the Roman catholic persuasion; the inconsistency of which, he told me he very early saw. The bigotry, superstition and wickedness of the priests, was such as to give him a disgust to religion; believing, he said, that the foundation of it was dissimulation and priestcraft.

When he left the university he was introduced to the Emperor Joseph the second, to whom he was one of the Lords of the bedchamber; and he became an officer of rank in the German army; a part of which he commanded in a war against the Turks. The emperor made him a count, in addition to his hereditary titles of marquis and viscount of Valadesto in Spain; he was also a grandee of the first order in that kingdom; besides which he was related to some of the first nobility in England and Ireland.

At the commencement of our first acquaintance, he expressed a wish to know something of the principles of Friends; and on having read Barclay's Apology, on returning it, he told me, it was the best written book on divinity he had ever seen; and if it were possible to act according to the sentiments contained in it no man could act wrong; but he added, I have something to say to you in private, and which I hardly dare to say to any other man. Unfortunately for me, I do not believe in any system of religion: I do not even believe in the existence of a God. You may be assured

it is a subject that has given me a great deal of thought, and when I came into this protestant country, I had hoped I should have discovered the essence of truth; and that the protestant clergy would have given the lie to the impressions I had imbibed, from my early prejudices on account of the dissolute and abandoned lives of the Romish clergy. But alas! I perceive there is the same system of deception carried on in England, as in Germany: the clergy have only one thing in view; and that is the accumulation of wealth, and where it can be done, to endeavour after splendor and aggrandizement. As to their flocks, it is a matter of no consequence to them, whether they are wise or ignorant, it appears no part of their study to aim at their religious improvement; so that I find myself just where I was. I find that all mankind are alike; they pretend to religion and that is all; they talk of it and there they leave it. As a confirmation of what I say, I may inform you, that on my first coming into these parts, I paid a visit to my relations in Ireland, who shewed me great hospitality and kindness, and as is usual in that country, there were large convivial parties, where neither the manners, nor the conversation would bear much reflection even in an infidel, as I supposed I should be called.

It happened one evening, that the conversation took a religious turn, in the course of which I inadvertently leaned towards scepticism at least; on which one of the company hastily said, "surely sir, you do not doubt the existence of a Supreme Being?" to which I replied, "what are your sentiments on that subject?" "Why sir, my sentiments are these; I look upon the Almighty as of infinite purity: as the object of both love and fear; that I am in his immediate presence; that it is through him I live and move and have my being; I consider that I am amenable to him for every action of my life; that if I do evil voluntarily, I run the hazard of his eternal displeasure, and wretchedness will be my portion; but if I act according to his will I shall be eternally happy." "Is this sir really and truly your belief?" "Yes sir it undoubtedly is, and is also the belief of every well regulated christian."

Then, sir, how comes it to pass, that your actions correspond so little with your profession? Is it possible that such a hear-say evidence as this, would convince me were I an atheist, of the truth of God's existence? Has any part of your conduct, since we have been so often together, manifested either love or fear, or reverence for this object of your pretended regard? I wish not to give you offence, but see, whether there is any thing like consistency in your declarations, and in the conduct I am led to fear you are in the habitual practice of? My friend seemed confused and thoughtful, and I immediately turned the discourse to another subject.

I was much struck with so much of this conversation, and was considerably more so, when he told me in confidence, that he had left Germany on account of his objections to serving any longer in the army; that the thoughts of taking away the life of a fellow man, had become distressing and perplexing to him; so much so

that he could in no way become accessary to the death of a fellow creature.

I felt much interested for this person and carefully concealed from every one what his sentiments were. I apprehended, where there appeared so much sincerity, the Almighty would in his own time reveal himself to him.

He seemed much gratified in attending our religious meetings, and I have many times seen him much affected and in tears in them. He used frequently in a modest way, to argue the point of his disbelief with me, but never I believe, as to himself, to much purpose. I lent him several books where the existence of a God was treated on, but all seemed unavailing. He had made notes in a Bible I had lent him, almost throughout the whole book, in opposition to its precepts and doctrine; and towards the close of the period of his infidelity he requested I would lend him Newton's Principia, which I refused; on the belief, that he had wandered so much in the dark, by seeking *for that without*, which was only truly to be found within, that I advised him to keep his mind still and quiet, adding, that I believed the Almighty would one day make himself known to him; but he must not be surprized, if he should do it in such a way, as to all outward appearance, would in his view be contemptible. A few weeks after this, two female Friends, Ann Christy and Deborah Moline, having a concern to visit the families of friends who attended Westminster meeting; and as he had been a pretty constant attendant, and he was desirous of setting with the friends, his name was set down with two others; and I requested the friends to let me set with them. Very soon after we were seated, divine goodness was pleased to overshadow this little assembly, I mean the silent part of it. The poor object of this little narrative in a few minutes burst into tears, and continued in this humble state for nearly twenty minutes before a word was uttered; when one of the females (A. C.) unlettered and unlearned as to human attainments; but who had waited for Christ to be her instructer; in a few words expressed herself to this effect; that she had felt an extraordinary solemnity on her first sitting down, which had continued to the present time, so much so, that she feared to speak, although she feared to keep silence, more especially as the subject which had come before her, was of a truly awful and solemn nature. Surely, she added, there is no person present, who has any doubts respecting the existence of a Supreme Being. If there is I would have such look into their own hearts, and observe the secret operations of a *something* there, they cannot but feel, more especially when they have committed an evil action: how does it torment the poor mind, and render it for a time in continual uneasiness. On the other hand, when they have acted well; have avoided the temptations to evil, what a sweet glow of approbation has covered the mind. From whence proceed, this uneasiness or this approbation? it must proceed from something. Man could not communicate these sensations to himself. Be assured they come from God. Nay it is God himself who thus speaks in the inmost of

the heart." The friend said but little more; to the person it was addressed to, it was a volume; it was to him as though the windows of Heaven were opened. To myself, it was an opportunity never to be forgotten.

About two days from the above period, my friend called on me in the evening, and requested to have some conversation with me, and which I readily agreed to. Without any preface he told me, that he knew not how he could be sufficiently grateful to me for the patience I had endured with him; or for the kind concern I had invariably manifested for his welfare, but he added, "I believe it will give you inconceivable pleasure to be informed, that I have now not a doubt remaining. I am abundantly thankful to that Almighty Being, who in mercy has made himself known to this poor benighted heart of mine, in some degree through the instrumentality of that dear woman, though I may acknowledge to you, that before a word was spoken, the business was nearly effected. I had taken great pains, as you know, to invalidate the scripture testimony; but at that solemn and heavenly opportunity, all the arguments I had made use of for this purpose, reverted back, and I became confounded and ashamed, I felt as it were all at once, the certain evidence of a kind and merciful God; which so overcame me, that I could only show my love and gratitude, by my tears, so that for a while I appeared to myself in Heaven; that is, in a situation of mind, far beyond what any earthly mortal could bestow. The dear woman was doubtless sensible of my situation, and confirmed to me, the evidence I had felt in my own soul."

"I this evening thought, that though I had been thus favoured it would be difficult to point out or explain the Divinity of Christ, a thing which I then conceived as altogether absurd. But on coming up your steps, and waiting to speak to you, the whole mystery was unfolded with the greatest clearness and satisfaction to my own mind; and now I have no doubts on that subject"

He also entered on the subject of the creation of man, his fall, his complete redemption through Jesus Christ; and other religious topicks, in a way that struck me with astonishment, because his explanations though confirming, as to the evidence of these great and important truths, were conveyed in language very dissimilar to what has usually been written on these subjects. In short, it appears as if a ray of divine light and intelligence had been afforded him, as a certain confirming seal to the evidence he had felt of the being and of the power of God.

His very nature at this time, seemed altered, and his countenance seemed changed, as from the haughtiness, which his outward rank in society had given him: his disposition now became mild and passive, like a little child, joined to the simplicity and innocence of a lamb. Soon after this occurrence, he called on me one morning, when during the previous night there had been a dreadful storm attended with violent thunder and lightning. He related his feelings at that time, which were very striking. He said, that previous to this storm, he had nev-

er known what the fear of death was: he had supposed it to be mere annihilation, and that both soul and body would be destroyed at the moment of death; the fear of which had never given him any concern; but now it was different; he saw his awful situation; that perhaps in an instant he should be in the presence of that Being he had contemned during his whole life.

His sins were ranged in order before him, and he felt all the horrors of self condemnation and fear. In this situation he was led to pray fervently for forgiveness for the past, and preservation for the future. It was a new scene in the period of his life, the effect of which, words could not express. After his mind had been thus graciously visited and enlightened, his natural imperious temper would sometimes show itself, with sudden fits of passion; for this he was always penitent, and often expressed his sorrow. Perhaps this was permitted to convince him of the necessity of watchfulness, and that he should guard against too great dependance on past experience, or too much confidence in his natural strength, and that in order to reap all the advantages, of so much divine favour, great humility, and self abasement would be necessary. It is but justice to him to say, he never showed any intemperate behaviour towards me, he always treated me with the greatest respect. He had a sister in Germany, a Roman catholic, married to a nobleman. He lamented his being obliged to return to Germany, where he said he should be surrounded by Romish priests. Previous to his departure he requested some of Friend's writings: acknowledging that he felt more satisfaction in reading them, than any other. He attended Friend's meetings regularly till he left England.

FREDERICK SMITH.

N. B. In the second paragraph of the foregoing narrative we find Mr. Nugent expressing his views of the catholic clergy in Germany, and of the protestant clergy in England. It should be remembered that when he uttered these indiscriminate censures, he was an *atheist*, and had no belief in any system of religion. His censures, however, might be correct in regard to individuals with whom he happened to be acquainted; but such *wholesale* censures of sects or classes of men are generally unjust. We dissent from each of these churches, and we doubt not that there have been, in both, many dissolute and abandoned men among the clergy;—still we believe that there have also been many pious and benevolent men, both in the Romish church and in the Episcopal church of England.—ED.

MADAM ABIGAIL ADAMS.

MR. EDITOR,

IF the following character of Madam Abigail Adams, consort of President Adams, who died October 28, 1818, aged 74, taken from a discourse delivered at Quincy on the Lord's day after her decease by the pastor of the Congre-

gational Society in that place, should be thought worthy of insertion in the Christian Disciple, it is at your disposal. Speaking of the blessedness which awaits the christian in a future world, he observes,

In this blessedness we have reason to believe the respected and beloved friend, whose remains were yesterday committed to the tomb, is gone to partake. Her acquisitions and her virtues, the devotion of her time and faculties to the great purpose of her being, that constant and extreme veneration of God, which pervaded her soul, that impressive sense of her responsibility to him, which led her to connect the motives and the actions of her life with the solemnities of a future judgement and the retributions of eternity, while they raised her in the estimation of all, who were favoured with a knowledge of her character, must also have recommended her to the approbation of *Him* to whom she has given her account. Madam Adams possessed a mind elevated in its views, and capable of attainments above the common order of intellects. Her discernment was quick, her judgment solid, and all her faculties so happily adjusted as to form at once the intelligent, discreet, and captivating mind. In the dispositions of providence her lot was cast in a period of time and on a theatre of duties and events favourable to the developement and exercise of her powers. Her opportunities for improvement were not lost. An habitual intercourse with some of the most enlightened characters at home, and in her travels abroad an acquaintance with some of high rank and attainments in other countries, and a subsequent correspondence with them, united with a taste for reading and reflection, had enriched her intellectual treasures, and stored her mind with a fund of rare and useful knowledge. Her acquaintance with men and with events, with the civil and political interests of her own country was deep and extensive. Conversant with the circumstances, that led to the dismemberment of this from the parent country, and partaking in the feelings of the leading characters in the mighty struggle, she had early formed an attachment to the liberties of her country, which was strengthened by her connection, and sympathy, and co-operation with the bereaved companion of her life in the exalted stations he has filled.

But though her attainments were great, though she had moved in the higher walks of life, and was fitted for the lofty departments, in which she acted, her elevation had never filled her soul with pride, nor led her for a moment to forget the feelings and the claims of others. She was always the same meek, and humble, and obliging christian; nor will one voice be heard, uncommon as it is, but in commendation of her worth.

Her conversation was adapted to improve and endear those, who were favored with the privilege of her acquaintance. She was easy of access, communicative in her intercourse, and all, who were admitted to her presence, were both entertained and made happy.

In her domestic character, in the oversight and management of her family concerns, in her discretion and prudence, and in all the qualities that could contribute to the comfort and well-being of her

household she stood almost without a rival.

Among the members of this society, who had long known her excellencies, she was beloved and respected without a solitary exception. The tidings of her illness were heard with grief in every house, and her death is felt as a common loss.

To the afflicted she had consolations to impart, and to the destitute her charities were timely and unremitted. Multitudes in sickness and in want have been the subjects of her liberal distributions, and have occasion to rank her among the first of earthly benefactors. Often has she wiped the tear from the cheek of sorrow, and carried relief and comfort to the mansions of cold, and hunger, and nakedness. Her deeds of kindness, her sympathy in the sufferings of those, who in the allotments of providence were struggling with poverty, are inscribed on the imperishable records of eternity; and will, we doubt not, be a source of happiness to her, when the treasures of the unfeeling and the merciless are no more.

In her religious faith and character she was among the disciples, whom Jesus loved. Early initiated into the belief of the christian doctrine, its heavenly influences had diffused a lustre over all the faculties of her soul, and formed her to the mild and humble, to the amiable and engaging temper, which all beheld and admired. Her faith in the gospel was built on rational and solid grounds. The conversation and the writings of infidels, which she had heard and read, were unable to shake the firmness of her hold on that system of light and comfort, of purity and hope, which the christian revelation presents. In the religion of Jesus, she saw the character of God in all its holiness and perfection, in all its adorable and endearing excellencies. She viewed it as a system of benevolence and love, as designed to enlighten and purify the soul of man; to exalt his views and pursuits, and to train him up for a nobler existence, for an endless career of improvement and happiness. Having deeply imbibed the benevolent spirit of her master she had nothing of the bigotry and exclusiveness of sects and parties; but could see the followers of Christ, the destined subjects of eternal salvation, no less in *this* than in *that* denomination of christians. In *her* estimation the creeds of erring mortals were less than nothing, and doctrines of no further importance than as they contributed to the growth of virtuous dispositions and the moral improvement of the character. *Her* religion was the religion of the heart and the affections. It was that religion, which we cannot but think will abide the trial of the last day, and continue with the soul, when the "hay and the stubble," the follies and the distinctions of flaming partizans shall be consumed.

But we are drawing to a scene, where the christian's faith and hopes are felt in all their unutterable importance, in all their sublime and consoling effects. The approaches of the last enemy were rapid, but not overwhelming to her mind. A constitution, which for thirty years had suffered without any long intermissions the most violent attacks of disease, was unable to sustain with the strength of youth the final shock. Madam Adams sunk under the

debilitating weight of her malady, and that mind, which had been so clear and vigorous, was occasionally bewildered. Life, for several days, seemed to be suspended on a thread, which the motion of a leaf might rend asunder. But while reason was spared religion cheered and supported her soul. She expressed her perfect submission to God's will, and her readiness at his call to resign herself to his merciful disposal. Death came to her as the messenger of peace, to add *another* to the countless multitudes of pure, and happy, and immortal spirits. "Blessed are the dead, which die in the Lord; for they rest from their labors, and their works do follow them."

The Editor of this work had not the pleasure of a personal acquaintance with Mrs. Adams; but, relying on the testimony of others, he believes that she was a person of distinguished worth. After assigning the preceding testimony a place in the Disciple, the following was received, we presume from another intimate friend of the deceased. By inserting it we shall doubtless gratify many readers:—

Obituary notice of the late Mrs. Adams, Lady of President Adams.

In the death of Mrs. Adams, her friends and society lament no ordinary loss. The grave has closed over the mortal remains of one, whose character combined as much practical wisdom and substantial virtue as have ever been possessed by any individual. Society is not adorned with a purer example; virtue had not a firmer prop; religion cannot number among its friends a more rational, intelligent, consistent, serious advocate and disciple.

Mrs. Adams was endowed by nature with strong intellectual powers. These were improved by a good education, and by the best use of the advantages afforded by the distinguished station in society which, in mature life, she was called to occupy, and by that extensive intercourse with mankind to which she was introduced, from her connexion with that great and good man, who was destined by Providence to perform a most important part in the affairs of human life; and who, by a faithful and magnanimous discharge of the highest duties of patriotism and philanthropy, is privileged to be enrolled among the most distinguished benefactors of his country and of mankind.—She might not, perhaps, be called an accomplished woman, as we now use the term, for female education, at the period of her youth, was very different from what it now is; but she was a truly enlightened woman, and adorned with the most valuable accomplishments of the understanding and heart. Her mind was richly stored from various reading, and her taste in polite literature highly cultivated and refined. Her observation of mankind was exact, and her acquaintance with men and things extensive. Her perceptions were quick and penetrating; her judgment sound and mature; her imagination brilliant; and the flashes of her wit, which contined to burst forth even amidst the snows of old age, rendered her the delight of those who were honored with her society.—Her conversation

was intelligent, frank and independent, and her manners remarkably kind and condescending, combining the greatest simplicity with a dignity and propriety which always command respect.

In her domestic character she shone preeminent. Never was there a more affectionate and faithful mother, and never was a woman more attentive to the appropriate duties of the head of a family. Ordinary minds, when placed in situations such as she occupied, dazzled by the glare of distinction, or inflated by the pride of rank and power, deem the common, yet most important duties and cares of domestic life beneath their regard; but her strength of mind, her excellent principles, her good sense and a high sentiment of duty, preserved her from even the shadow of a reproach of any neglect of this kind. On the contrary, they led her to be most assiduous and punctual in the performance of her family duties and attentive to every arrangement of domestic economy; and her servants and dependants experienced her maternal care and kindness. As a friend and neighbor she evinced a cordial sympathy in the prosperity and adversity of all around her; administering to the relief of the distressed whenever an opportunity was presented, and exhibiting a tender concern in sorrows which it was beyond her power to remove or assuage. The poor of her vicinity have lost in her a discreet and generous benefactor.

The excellencies of her character were consummated by religion; this formed its basis; this was the origin of her virtues; and her eminent virtues did honor to the holy source from which they arose. She was a serious and humble Christian. Her religious sentiments were of the most enlightened and enlarged nature, truly worthy of herself; and were of that practical character which gave them an habitual influence over her conduct: they afforded to her direction and support amidst the various trials of a long life;—and, we humbly trust, she has departed to enter upon the rewards of her faith and hopes.

The evening of her life was marked by a cheerful serenity, and her virtues, reflecting the mellow tints and the rich lustre of mature age, exhibiting rather the beautiful scenery of autumn than the desolation of winter, imparted delight and instruction to all whose privilege it was to observe her in this interesting and venerable period.

Greatness and goodness, intellectual superiority, and a correspondent eminence in virtue, are not always found united;—in her the combination was consistent and complete; and human nature has seldom, if ever, more fully or more beautifully displayed its noblest attributes. By those persons who knew her, her memory will ever be cherished with the highest veneration. To the young, emulous of the best distinctions which this life affords, her conduct may be held up as one of the purest models for imitation; wisdom and virtue claim her as a favorite daughter; and, those who are capable of estimating the highest order of moral excellence, mourn in her death the removal of one of the richest ornaments of her sex and species. The light and life, long quivering in its socket, has-

expired on earth, but will be enkindled anew, and burn with a pure flame among the inextinguishable lights of the celestial world.

This imperfect and inadequate sketch of her character is the tribute of gratitude and respect from one, who esteems it among the greatest blessings of his life, that he was honored with her friendship. C.

Nov. 12, 1818.

POETRY.

For the Christian Disciple.

NEW-YEAR EVE.

We all have a spark of the imaginative in our system. All experience something of REVERIE. When the sun is going down, and in the twilight of a Sabbath eve, how refreshing to view the rosy clouds of the west; and while they flow along the expanse like waves, to pause and listen, as if we might actually receive some breath of their murmuring.—But more often, like the enthusiast of nature so finely portrayed by Wordsworth, we contemplate their motion as *silent* and *dream-like*:

The clouds were touched,
And in their *silent faces* did he read
Unutterable love! *Sound* needed none,
Nor any *voice* of joy: his spirit drank
The spectacle! sensation, soul, and form,
All melted into him.

How many associations, hopes, and remembrances awake in the mind! Some emotions of this nature, produced by a remarkably brilliant sunset, the author of the following Hymn attempted to embody, at the very time of enjoyment.

SABBATH EVE, *Jan.* 1, 1815.

WHILE waves of light unmurmuring flow
Above yon western sphere,
We welcome thee, thou HOLY EVE,
To God and nature dear.

But lo! the rainbow waves along
Whose beauteous footsteps glow?
Who spreads that soft material robe
Round Herrick's mount of snow?

JEHOVAH'S rich effusive smile
Illumes the billowy sky,
A gleam of heaven unveiling there
To man's believing eye.

Would HE the blight of wo remove?
Our comforts are secure:
O breathe upon our virtues' bloom,
Their bloom to fruit mature.

Still bless our little number, Lord,
With mild composure's charm;
Bright faith bestow, celestial beam,
Untrembling at alarm.

While we implore this light of life,
To soothe, or bliss impart;
The healing ray diffuse afar
To every friendly heart:

And as they view yon new-year throne,
Where living glories dwell;
Let them, in sweet communion's dream,
With warm emotion swell.

All hallowed Eve! beloved and pure
From heaven's etherial dome,
Form round their life the atmosphere
Of thine immortal HOME.

But ah! thy hues in wayward lapse
Pursue their parent sphere!
Farewell to thee, thou Holy Eve,
To God and nature dear.

WISDOM THE PRINCIPAL THING.

An Ode composed by Mr. Montgomery for the Anniversary of the Lancasterian Institution.

Of all that live, and move, and breathe,
Man only rises o'er his birth;
He looks above, around, beneath,
At once the heir of heaven and earth;
Force, cunning, speed, which nature gave
The various tribes throughout her plan,
Life to enjoy, from death to save,
These are the lowest powers of man.

From strength to strength he travels on,
He leaves the lingering brute behind;
And when a few short years are gone
He soars—a disembodied mind:
Beyond the grave, with hope sublime,
Destin'd a nobler course to run,
In his career the end of time
Is but eternity begun!

What guides him in his high pursuit,
Opens, illumines, cheers his way,
Discerns the immortal from the brute,
God's image from the mould of clay?
'Tis knowledge:—knowledge to the soul
Is power, and liberty, and peace;
And while celestial ages roll,
The joys of knowledge shall increase.

Hail to the glorious Plan! that spread
This light with universal beams,
And through the human desert led
Truth's living, pure, perpetual streams.
Behold a new creation rise,
New spirit breath'd into the clod,
Where'er the voice of Wisdom cries,
"Man, know thyself and fear thy God."

INTELLIGENCE.

LETTER FROM REV. LEWIS WAY TO THE BISHOP OF ST. DAVID'S.

THE following extracts are from a letter dated at Moscow, Feb. 24, 1818. Mr. Way had been travelling on the continent to advance the objects of the "London Society for Promoting Christianity among the Jews." At Moscow he wrote to the Bishop of St. David's, one of the patrons of the society, stating his prospects, and the manner in which he had been received by the Jews and by others in the course of his journey. The pamphlet containing the letter, and several other important documents have been put into our hands by the kindness of Miss Hannah Adams; from these we shall present our readers with many interesting facts.

"The first person, says Mr. Way, of the Jewish nation with whom we conversed in Holland, was a respectable and well informed physician, a man of credit and learning. I told him, that the object of our journey was to carry the New Testament in Hebrew to his brethren. His observation was, 'Sir, if that be your design, and your conduct is conformed to the contents of that book, you will ultimately succeed. The only way to make converts of our nation, is to show them personal kindness, and prove that you consider them as entitled to the common respect paid to other people of different nations. But while christians are averse to receive well disposed Jews into their society, as is the case with us, how can they expect them to listen to your religion.'

"I am informed by several persons both Jews and Christians, that there are upwards of one

hundred families predisposed to make a profession of christianity, which they believe and teach secretly to their families, while some of them at the same time attend the synagogue."

Hanover.

A number of Jews in the higher classes have lately been baptized in this place, but with few exceptions it is to be feared chiefly with a view of obtaining civil privileges and admission into christian society,—a difficulty complained of by Jews in other places as much as at Rotterdam.

Prussia.

"The character and condition of the remnant of Israel, resident in the capital of Prussia, exhibits an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The rabbinical opinions and system have almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites. The origin of these distinctions may doubtless be traced to the character and writings of Moses Mendelsohn, who passed his life in Berlin, and rose by dint of industry and the exercise of no ordinary capacity to a degree of literary fame and personal distinction which no Jew perhaps has attained since the time of Abarbanel and Maimon. He is honored by his Jewish brethren as a Reformer, but a Christian would see more of Voltaire than Luther in that part of his character."——"The philosophical spirit they have imbibed from the reasoning and principles of Mendelsohn, has led the greater part of the Berlin Jews to reject the use of the Talmud, and a considerable party has been formed under the denomination of 'Reformed Jews,' for whose use a splendid synagogue has been made at the expense of the most wealthy and respectable among them."

Russia.

"I presented the books and memorials of the Society to his Excellency Prince Galitzin, on Christmas day, with other copies for the use of his Imperial Majesty. I am happy to assure your Lordship that our utmost expectations are exceeded by the kind and Christian reception we have met with here."

"I cannot close my letter without stating—that having been honored with a personal interview with his Imperial Majesty at his own apartment, I am enabled to assure your Lordship, that the object of our visit to the Russian dominions has received the unqualified approbation of their sovereign. And when it is considered that not less than two millions of the descendants of Abraham are thus rendered accessible to the operations of our Society, we ought surely to be thankful to Divine Providence for this timely and efficient co-operation with our humble endeavors for their welfare."

"When I left England, I was forewarned of many difficulties which have vanished on approach. I was gravely told that I should meet with enemies at every step: and it is but a just tribute of thankfulness for the many mercies we have experienced from Him, who has all hearts at his disposal, to state that we have found this "*evil report of the land*," to be perfectly groundless. From Jew and from Gentile, from learned and unlearned, from Princes, Ministers and Ambassadors, Clergy

and Laity, we have experienced uniform respect, and received unlooked for help and support; and if Societies have not yet been established, or large contributions levied in the places we have visited—much prejudice has been removed, much attention awakened, and some seed sown, which will doubtless spring up in its season."

LETTER FROM AN ELDER OF THE REFORMED JEWS, TO REV. L. WAY.

THE following are extracts of a letter from an Elder of the Reformed Jews, dated, Berlin, Oct. 21, 1817. The writer was probably one of the disciples of Mendelsohn :—

"You, sir, I say it with a joyful conviction, are a true Christian, one of those few whose hearts are truly filled with the holy idea of their Preceptor, who understand the full meaning and weight of his Divine doctrine, and who know how to represent it in their life and actions to the benefit of their fellow creatures.

"Love, charity, those significant words which the Founder of the Christian faith pronounced in such an enforcing manner, with you they are not words only as they are with so many other men; they are the animating principles of your mind; they have inflamed you with a noble zeal, to reach the hand of love to your brethren, and to lead them to peace and everlasting felicity. O what an exalted design is yours!

"—But, sir, give me leave to ask you one question. I may venture to lay it down before you, who love truth and sincerity in every shape. You, sir, who are so earnestly bent to promote the happiness of mankind, why do you not turn your pious endeavors towards making those that are Christians already—but merely by name—better acquainted with the true dictates of their religion? Why do you not persuade your brethren in the faith, that pure and divine as it is, it can lead them to felicity only as it influences every motion of their heart, and every action of their life?

"The design of your great Master was to found a universal religion, confined to no place or nation, a religion for the salvation of the world: He grounded his precepts on the moral nature of man, on the two holiest principles planted in the human mind, *faith* and *charity*. Yea, he commanded even to love our enemies, knowing that enemies can be converted into friends by confidence in this their moral nature, by exerting love and charity towards them, by showing a gentle pardon for their errors and offences. Such were his noble intentions, such was his beneficial aim!

"Now, I may ask, sir, can there be found in the life and behavior of most of those who call themselves Christians, the least sign of such a pure universal love? Nay, are not the actions of the most of them wholly contradictory to that which was practised by Christ? In every part where the Christian religion is predominant, those who profess another faith are hated, despised, persecuted, and cruelly driven out. Even the Christian priests do not forcibly reject this evil, but as idle spectators, they permit it to grow up every where.

"Turn your eyes with impartiality to the history of ancient or modern Christians, and your benevolence will ask no farther

proof, that what I urge is nothing but the strictest truth. Under such circumstances can the Christian religion be spread by conviction? Can those who misunderstand its mightiest principles hope for many proselytes? The unenlightened non-Christian cannot be persuaded of the beneficence of a doctrine that makes him undergo so many persecutions. He whose mind is enlarged by knowledge feels, it is true, a great veneration for the pure and exalted principles of Christ, but he can have no confidence in his followers."

—"I am firmly persuaded that the greatest part of the Jews would long ago have embraced the Christian faith, if they had found a true christian and brotherly love in the Christians; for the spark of the divine flame that lies slumbering in the human breast can only be awakened by love."

Whatever may be thought or said of the opinions of this Reformed Jew, in other respects, it must be acknowledged that he has given a correct and humiliating picture of the inconsistency of those who profess to be followers of Christ, and yet indulge the spirit of hatred, contempt and persecution towards unbelievers. We think also, that he is correct in supposing that no great success in the attempts to convert the Jews can reasonably be expected, unless the efforts be made with the conciliating spirit of the Gospel; and that much more might have been effected before this time had the Jews been treated by professing Christians according to the precepts of our religion. It is indeed true that the Jews, in the days of our Savior, persecuted him, and afterwards his followers; but this is no apology for the persecuting spirit of Christians towards the Jews in later times. The testimony which this disciple of Moses Mendelsohn has given in favor of the beneficent character of the Christian religion, as taught by its founder, is truly just and important. If this favorable opinion of the character of Christ's instructions should become general among the Jews, and they should in future be treated with that kindness which the gospel enjoins,—it will not be long before the tribes of Israel will be seen bowing the knee to the Prince of peace, acknowledging him as Lord, to the glory of God the Father.

REMARKABLE UKASE OF ALEXANDER.

Regulations respecting the Society of Christian Israelites.

In order to insure to the Hebrews who have embraced the Christian religion—of what confession soever it may be—a peaceful abode in the bosom of the Russian empire, we have permitted them to form among themselves a community under the denomination of The Society of Christian Israelites—but, to promote among the members of that Society industry, trade, and all kinds of useful business, we constitute the following regulations.

1. Lands for settlement and domestic economy will be assigned by the crown to the Society of Christian Israelites gratis, and for an everlasting possession to them and their posterity. These lands will not be assigned to each individual in particular, but to all in common: And for this reason they can neither be sold nor pawned,

nor in any other way be brought into the hands of others, but must always remain an unalienable property of the whole community.

2. On these lands appointed for them they may, if they please, settle on their own account, and build every kind of establishment, borough or town, according to their means and circumstances. It is likewise left to their choice either to build all in common, or each one for himself, provided he does not exclude himself from these connexions of the Society unto which they must all without exception belong.

3. Those Christian Israelites who enter the Society, as also to their posterity, will be allowed an equal, full and entire freedom of the Christian confession of faith without any difference; and each confession permitted to enjoy their divine service according to the rules of their church. Consequently the congregations of each Christian confession, which belongs to the union of the Society, may build and establish churches, schools and institutions for education, or other God-pleasing purposes, according to the principles of their own church.

4. The Society of Christian Israelites will stand under *our* protection, and be dependant only on the Committee established in St. Petersburg for the management of their affairs, who are bound to watch for their welfare, and to whom alone they have to give account of their concerns. On this ground not one single government of the place where this society may found their establishment, has to exercise any power over them, or mix with their affairs. The preachers who may be appointed in their settlements are to apply in necessary cases to the said Committee, according to laws which respect all other colonies settled in the Russian dominions.

5. The Society form an Office for the management of their internal affairs, consisting of different members chosen from among themselves, viz. two Superintendants and four Assistants, approved of by the said Committee, under the name of Office of Administration for the Society of the Christian Israelites. This Office is permitted to have its own seal; and it is their duty to care as much as possible for good order in the Society, and to reconcile any misunderstanding, disunion or quarrel among themselves, which may come before them; but what respects disputes about property, hereditary possessions, and similar civil affairs, or individual criminalities, that must, according to the common laws of the empire, be examined and decided by their respective courts of justice. The office has also to erect in the settlements a police of their own, for the maintenance of peace, quiet, and order; and it is at the same time bound to keep a watchful eye over the conduct and behavior of every one of the Society's members. Rebellious, disobedient, and immoral members, who are only an offence to others, they must expel from their Society, after they have informed the Tutelary Committee concerning it, as they are also bound to do respecting every member whom they are newly receiving into the Society. Every one who is expelled, forfeits in consequence all the rights and advantages granted to the Society.

6. All civil rights are hereby granted to every member of the Society of Christian Israelites,

and that not only in their own colonies, but every where throughout the empire. Accordingly they may, after paying the duties established by the Tarriff, carry on trade in or out of the country, and follow mechanical business, arts, and professions: they may possess houses, keep shops, and establish every kind of fabric or manufactory without the necessity of being enlisted in any guild or corporation: they are also freed from all service, as will be defined in the sequel under a particular paragraph.

7. The members of the Society of Christian Israelites are permitted upon their appointed lands to brew beer, distil brandy, and prepare all sorts of waters and liquors not only for their own use, but also for sale to travellers, who may pass their settlements: but they are neither permitted to export such liquors from their colonies, nor to sell them out of their borders.

8. No person whatever, either of the crown or private, not belonging to the Society of Christian Israelites, is permitted to set up inns, public houses, or other buildings for similar purposes upon their lands,—nor is any stranger not belonging to the Society, permitted to settle among them without their particular permission. But if the Society express a desire to receive some person among them for a time, they are permitted to do so, provided the persons received by them have regular passports, and the governors of their concerns, or the Office of Administration, be surety for them.

9. The Office of Administration for the Society of Christian Israelites obtain hereby a right to give necessary passports to the members of the Society, which passports must be signed by the Superintendant, and furnished with the seal of said office. Such passports will be of value only for travelling within the empire; but in order to travel beyond the frontier, or to come from foreign countries into the empire, the members of this Society may be furnished with passports from the general legitimate authorities.

10. All who enter the Society are hereby liberated from *all sorts of civil and military services.* But if any of them should himself wish to enter this or the other service, he may be appointed to it. All settlements and houses of the Christian Israelites who belong to this Society will be likewise freed from all kinds of quartering soldiers, keeping posts, and giving horses, and from all other similar duties of the country. But if some person should be sent to the settlements by the Committee appointed for the Society on any business, enquiry or visitation, he must be duly received.

11. Every colony of the Society of Christian Israelites is permitted to have continually one of their members residing at St. Petersburg, under the name of Trustee, or Agent, to execute their commissions, and dispatch all their business with the Committe appointed for the management of their affairs.

12. All who enter the Society of Christian Israelites have freedom from all duties for twenty years granted to them: when this time is expired, each of them will have to pay the same duties which all Russian nations are bound to pay according to their different stations, viz. tradesmen, the regular

per cent of their capital; artists and professional men the civil duties.

13. Foreign Hebrews, who after they have embraced the Christian religion, should wish to enter the Society, settle on the same appointed lands, and to partake of the right granted to them, have perfect liberty to do so. They may leave Russia again whenever they should please, as is likewise permitted to all other members of the Society, provided they first pay their debts and three years duty to the crown, from the capital they have raised in Russia, according to the account which the Superintendant of the Society will conscientiously give concerning it.

14. It is left to the discretion of the Tutelary Committee to draw up, on the principles here laid down, the more circumstantial rules, both respecting the local management, public institutions, and all other affairs which may contribute best to the order and happiness of all, but especially with respect to institutions for moral cultivation and education of youths according to the true principles of Christianity.

ALEXANDER.

St. Petersburg,
Easter Sunday, March 25, 1818.

The foregoing Ukase was accompanied by two others of the same date, relating to the same object. The one which we have given complete is the second of the three. The first is entitled—"Order to the Governing Senate"—in which the Emperor proclaims his noble purpose, and names the views and motives by which he has been influenced to take such extraordinary steps in favor of the Christian Israelites;—in which he also informs that "advantageous and convenient places for settlement, with adjoining lands, will be appointed to the converted Hebrews, in the Northern and Southern governments of the empire," and that Prince Galitzin, as Minister, is to be at the head of this establishment.

In the third Ukase his Majesty names the President and Directors who will constitute the Tutelary Committee,—leaves it to them to appoint secretaries and clerks, and to add to the number of the Committee, if a greater number shall be found necessary. "The members of the Committee are declared to enter upon their labors simply out of zeal for the cause, and consequently receive no salary. To the Secretaries and Clerks however, they are to assign such salaries as they think proper. For this and other necessary expenses his Imperial Majesty orders for the present 10,000 rubles to the Committee's disposition—of which they will have to account to Prince Galitzin, who will report the same to the Emperor."

The following extract from a letter to the Rev. Dr. Steinkoff, dated at St. Petersburg, April 20, O. S. 1817, will show that the Committee have commenced their labors, and that the measure adopted by the Emperor has excited great expectations.

"The peculiar aspect of the times in which we live,—the favorable impressions towards Christianity prevalent among many Jews almost in all nations—the singular advantages enjoyed in Russia for promoting a work of this kind, seem to encourage the hope that it is perhaps the will of the God of Israel that the great

restoration of his chosen people should commence at least through the instrumentality and under the benign and pious reign of this chosen and anointed servant Alexander, the Cyrus of the church of God in the latter days. Pursuant to the Imperial Ukase of the 25 of March, the Committee for superintending the affairs of the Christian Israelites was founded on the 4th of April, in a full meeting of its members. The meeting was opened by reading the Imperial Ukase relative to this benevolent object; after which his Excellency Popoff, President of the Committee, addressed the members as follows:—

"Chosen and appointed to this new undertaking by the will of our most pious sovereign, let us enter upon it in humility of spirit as loyal and zealous subjects,—in simplicity of hearts as true Christians,—in unity of spirit as brethren, sons of one Father, who is God.— — Our most humane sovereign, being guided in his conduct by Christian principles feels for the present condition of the children of Israel returning to the Lord their God, and beginning to see that salvation which he hath prepared before the face of all people. The helpless condition of these converts has accordingly given rise to peculiar arrangements in favor of these descendants of Abraham, somewhat similar perhaps to what took place when the Lord stirred up the spirit of Cyrus, king of Persia, to build the house of the Lord God of Israel."—

We cannot but regard the proceedings of Alexander in relation to the Jews, as among the most auspicious and pleasing occurrences of this eventful age,—adapted to excite much reflection in every country, and to diminish the sufferings of the Israelites in every part of the civilized world. The Ukase contains many benignant provisions; but the perfect liberty which is granted to every Christian Israelite to be of this or that denomination, whose opinions best accord with his own, and his entire exemption from all "*military services,*" are traits as admirable as they are uncommon in the history of despotic governments. Happy would it be for rulers and for subjects if such liberty of conscience and such exemption from military services, should be extended by the several governments of christendom to every denomination of Christians, and to every class of men.

The Holy Alliance of the three Sovereigns which was formed in 1815,—and in which it is supposed the Emperor of Russia was the principal agent—was of a character so uncommon as to excite both wonder and jealousy. Many intelligent men were disposed to regard it as a detestable species of political intrigue. Three years, however, have passed away since that remarkable occurrence; and it may now be asked, in what respects have the public acts of Alexander been contrary to the principles which he then avowed? And is not the Ukase in favor of the Jews accordant with those principles? Should this Emperor persevere in a course consistent with his public declarations, he will probably be a greater blessing to the world than any other man who has been permitted to wear a crown or sway a sceptre. He may indeed disappoint the fondest hopes of the many millions

whose eyes are fixed on him as an instrument of great good to the human family; and it should be the humble prayer of every Christian that the widely extended power and influence of this monarch may never become subservient to mischievous designs, and that all his future conduct may be of a character to evince the sincerity of his professions of good will to man.

IMPORTANT LETTER FROM BETHLEHEM, PENN.

THE following letter was addressed to the Corresponding Secretary of the Massachusetts Peace Society, by a venerable Minister of the Society of United Brethren—one who had long been employed as a Missionary among the Indians. The intelligent reader will be able to discover some of the true sources of our destructive and exterminating wars with the Indians; and also the *principal reason* why the many benevolent efforts, to civilize and christianize the Indians, have been in so great a degree, unsuccessful. We forbear to give the name of this worthy Minister of the Prince of peace, for this reason only—we venture to publish the letter without having asked his consent, and it is possible that he did not expect it would appear in print.

Bethlehem, 16th Nov. 1818.

SIR,

A few days since, I was honoured by your favour of the 7th inst. and three Numbers of "the Friend of Peace," for all which I return you my best thanks. I have also, after giving the same an attentive perusal, put the whole into the hands of the Directors of the Society for the same purpose; meanwhile, as an individual member of the Society of United Brethren—and to whom in this instance your letter was directed with the request of an answer, I now cheerfully comply.

That the Society of United Brethren are friends of Peace, and averse to Wars and bloodshed, is characteristic with a body who have united for the purpose of being followers of Christ and obedient to his precepts. In our Church Litany (and which is the same all over the world where we have Congregations) we pray:—

"Watch graciously over all Kings, Princes and Governments, and hear our intercessions for them all!

"Grant and preserve unto them thoughts of Peace and concord!

"Guide and protect the magistrates of the Land wherein we dwell,—and grant us to lead under them a quiet and peaceable life, in all godliness and honesty! (And again,)

"O thou preserver of men," send help to all that are in distress and danger!

"Be the Saviour of all men; 1 Tim. iv. 10.

"Have mercy on the whole Creation. Rom. viii. 19, 22.

"Unite all the children of God in one Spirit. John xi. 52.

"For the sake of that Peace which we have with thee, may we live peaceably with all men. Rom. xii. 18, &c."

This short extract, will then sufficiently evince the peaceable disposition of our Society.

The cruelties committed *during* wars—the *calamities, misery, poverty* and wretchedness, numbers are brought to thereby; and the effects wars have on the morals of many; although so well depicted by able writers in the Numbers you sent me—yet, in my humble opinion, do not reach to the whole extent of guilt which we bring upon ourselves, by giving way to the war spirit. Do not wars frequently hinder the spreading of the gospel, nay operate in a *direct way* against this part of Christian duty? Is it not evident, that wars, and the murdering spirit attendant on the same, are repugnant to the preaching of the gospel, and the conversion of the heathen—a duty which our blessed Lord and Saviour—the God of peace, has commanded his servants to perform—"to preach the gospel to all nations of the earth," &c. What pains have alone the Society of United Brethren taken to do *their* part in this great work! what hardships.

dangers, and privations have they been subjected to—willingly endured for the sole purpose of gaining souls for Christ, from among the heathen of *this* country! Ever since their first landing in this country they have been intent on this subject. Their Missionaries have exerted themselves to their utmost in doing their duty—in being faithful to the trust committed to them. Some have persevered at their posts until death relieved them from their labours; one of whom, departing this life at the age of 87, had for upwards of 60 years been a Missionary, and within the last 40 years of his life, not been in the whole, 6 months absent from his post, and what had he witnessed during his long service? In Georgia where the brethren had in the year 1735 began a Mission among the Creek Indians, while the prospect was at best—the affection of the Chiefs gained—the nation agreed to have the gospel preached to them—a school-house already built for the education of their children; that already in the year 1758 this establishment was broke up, in consequence of a war having broke out between England and Spain—in which the brethren with the rest, were to turn out against the latter; but fighting and killing being not only contrary to their principles, but also in direct opposition to the service they were engaged in, they rather chose to leave that country, and engage in Missionary labours among the Indians, in the more peaceable province of Pennsylvania, and the Colonies lying to the Eastward of this. But what a series of troubles—what persecutions had they, together with their converts to endure, during a course of thirty odd years labour, while they resided on this side of the mountains? How often were plots laid for their destruction, especially when wars existed; wars indeed, which we had justly brought upon ourselves, by our base conduct towards them. Though it was well known, that the Christian Indians, during the wars of 1756—63 and 64, who were living near the Brethren's Settlements, were under the care and tuition of Missionaries stationary with them, and that these were peaceable, and took no part in the war; yet this would not satisfy a blood-thirsty rabble, calling themselves Christians; and it was but by the most strenuous exertions of Government and other humane friends, that they were saved from sharing the same fate as had befel the Conestogo Indians.—Compelled at length in the year 1772 to leave their fine improvements on Susquehanna, on account of the lands they lived on, together with that whole country being sold by the Christian Nations to the English—they emigrated to the Ohio—established themselves anew in their own country, where their prosperity soon became visible. They had formed and adopted good rules and regulations among themselves—they kept the Sabbath day holy, and after the manner all good Christians do, their children were taught to read and write; no intoxications took place at their peaceful villages; their temporal pursuits were principally agricultural; they declared publicly *against* wars and blood-shed, and when the revolutionary war commenced, they passed a resolution, that no one, joining, or taking up the hatchet against *either* nation, whether English or Americans, could or should be permitted to live with them. Their numbers had so increased, that they were at the time near 500 souls, dwelling in three different places, and their living so peaceably together and with a plenty of every thing they wished for, operated as an encouragement to others of their nation to join them—and who *were* about joining them, when lo! at the instigation of vagabond white people, who, under a pretence of attachment and loyalty to their king, had deserted from the American side, and gone over to the British—not however to serve in a legal way, but to act unbridled, or unrestrained, and have an opportunity of *plotting* and committing under the cloak of loyalty, the crimes of savage murder, on such of their former neighbours, whom they envied, as also on other inoffensive people. The Christian Indians, who until the fall of 1781, had lived unmolested, admired by their country-

men on account of their prudent conduct; but suspected by those miscreants, that *through them*, their villany might, come to the ears of their countrymen, (the American people,) whom they had deserted and were now on the alert, to have such a people *out* of the country, and having at length by means of the evil reports made to their superiors; and the suspicions raised among the neighbouring Tribes of the danger they were in, while these Christian Indians with their teachers were permitted to live in the country, gained their point so far, that an expedition of upwards of 300 warriors, headed by one of those miscreants, came upon them and both distressed and removed them from their peaceful settlements on the Muskingum to the wilds of the Sandusky country, where they were reduced to extreme poverty, and placed even in a worse situation than the suffering warriors themselves—and to compleat their misery, ninety odd fell victims, some months after, to a band of freebooters from the American side, while these poor half starved creatures—many of whom were women and children—had from extreme necessity, resorted to their forsaken towns, for the sake of bringing off some corn from their deserted fields.*

Such then are the effects of wars—they furnish hot beds of vice; lead to plundering and to murders; go *out* of the camps into the lurking places of emissaries, subaltern agents, &c. and you find a hellish brood, who instigate the savage to murder without discretion, man, woman and child, and when told by the manly Indian warrior (who is either too proud or too humane, to be a butcher of women and children,) "not women and children, only *men* in arms"—these will reply, "All! all! will breed lice!"

The foregoing short, but true relation, will shew how repugnant wars are to the designs and commands of our Lord and the head of his Church—and mortals *dare* to oppose his views and commands, nay, even find advocates for what they do! But for a want of proper energy and the case would have been reversed. Thousands of the Aborigines of this country might by the means of Missionaries from the different Christian denominations, have been, since the first settlement of this country brought over to a state of civilization and Christianity, had proper measures been taken on all sides to prevent *wrongs* and wars; setting good examples, and adhering to the "golden rule, of doing to others as we would wish to be done to." Yet it is not too late to reform, and indeed it is time we should think about it. Our country has within the last few years been swarming with beggars, robbers and murderers. Every war leaves its dregs to disturb and harass the peaceable citizen; and well are those off, who escape the ravages and distresses caused by the incendiary, and the clutches of the midnight assassin.

What I have written above, is conclusive, much of which I had myself witnessed during a long course of years that I was stationary with the Christian Indians, including the whole of the time the revolutionary war lasted.

I am Sir, very respectfully, your obedient servant. J. H.

* See Laskiel's history of the Missions of the United Brethren among the North American Indians, and "Brown's history of Missions."

PROSPECTUS OF AN IMPORTANT WORK.

In the press, and will be published in the course of the present year, by ABRAHAM SMALL, No. 112 Chesnut-Street, Philadelphia, TRANSACTIONS of the Historical and Literary Committee of the American Philosophical Society, held at Philadelphia for promoting useful knowledge. Vol. I.

ABOUT three years ago a permanent Committee of the American Philosophical Society was established, for the special purpose of promoting Historical Knowledge and General Literature. From the first moment of their institution, this Committee have been assiduously engaged in preparing and collecting memoirs, original letters, state papers, and oth-

er documents, to serve as materials for the HISTORY OF THE UNITED STATES and of the STATE OF PENNSYLVANIA, and they have already on hand as much as will make up several interesting volumes, which they mean to publish successively, together with the results of their future labours and researches, for the information of their fellow-citizens, and the dissemination of Useful Knowledge.

Although this Publication, from its nature, will be essentially miscellaneous, the Publisher understands that the Committee have determined to dedicate each of their volumes, as much as possible, to a particular branch of the General Subject. For this reason, the volume now about to be published, will be composed entirely of matter relating to the Indian Nations of this part of North America. These Aborigines of our Country are fast decreasing in numbers, and will in time either be amalgamated with us by civilization, or otherwise disappear by the operation of causes which cannot be controlled; we should, therefore, avail ourselves of all the opportunities which we now have, of becoming more intimately acquainted with the manners, customs, languages, and with every thing that relates to a people, who, for so many centuries before us, possessed the whole of the country which we inhabit.

The volume we are now about to present to the public will consist of:

No. 1.—An Historical Account of the Indian Nations who once inhabited Pennsylvania and the neighbouring States; by the Reverend JOHN HECKEWELDER, of Bethlehem, a Member of the Historical Committee, and for many years a Missionary of the Society of the United Brethren among the *Lenni Lenape*, or *Delaware Indians*.

This Historical Account will form the greatest part of the present volume, which will consist of 450 to 500 pages octavo. The Author, by a residence of between 30 and 40 years among the Indians, has had the opportunity of acquiring a perfect knowledge of their manners, customs, habits, and language; and the publisher thinks he may safely assert that his work will be found highly curious and interesting. It is divided into chapters, and contains not only an account of the traditions of these people respecting their own history before and since the arrival of the Europeans on this Continent, but the fullest details that have ever been given on the subject of their religion, education, manners, usages, opinions, and habits;—the whole illustrated by a great number of characteristic anecdotes.

Much as has already been written on the subject of the Indian Nations of America, it will be found, from the perusal of Mr. Heckewelder's work, that much yet remains to be known respecting them. The Indians are here exhibited in a new and interesting point of view—such as they were before they became contaminated by European vices.

No. 2.—A Correspondence between the Rev. Mr. Heckewelder and the Secretary of the Historical Committee, on the subject of Indian Languages, chiefly in respect of their grammatical forms and constructions, which are now known to differ essentially from those of the Languages of the Old World, and form a new and interesting subject of Metaphysical Disquisition.

No. 3.—A Grammar of the Language of the *Lenni Lenape*, or *Delaware Indians*. Translated from the German MS. of the late Rev. DAVID ZEISBERGER. The Historical Committee, in their late Report to the Philosophical Society, printed in the first volume of the Philosophical Transactions, New Series, give it as their opinion, "That it is the most complete Grammar that they have ever seen of any of those languages which are called *barbarous*." It is indispensably necessary to elucidate the Correspondence which precedes it.

The Publisher having undertaken to print this volume at his own risk, on its success will greatly depend the future exertions of the Historical Committee for the benefit of their fellow-citizens. They do not wish to derive any profit from their labours, but they have not the means of publishing at their own expense.

The Printer who has solely relied on the taste and discernment of an enlightened Public, not less than on their patriotism, ventures to hope that he will be supported in this undertaking by all the friends of learning and the well-wishers to the literary reputation of their country.

☞ *The Price will be* $3 50 *in Boards.*

PRESENT STATE OF THE SOCIETY FOR CONVERTING THE JEWS.

Patrons,
Rt. Rev. the Bishop of St. David's.
Hon. and Rt. Rev. the Lord Bishop of Gloucester.
President,
Sir Thomas Baring, Bart. M. P.
Treasurers,
For the General Fund,
Richard Stainforth, Esq.
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Thomas Babington, Esq. M. P.
Secretaries, (gratis.)
Rev. Basil Woodd, M. A. Rector of Drayton Beauchamp, Bucks.
Rev. Charles S. Hawtrey, M. A. Vicar of Whitston, Monmouthshire.
Rev. David Ruell, M. A. Chaplain to the County of Middlesex.
For Foreign Correspondence.
Rev. P. Treschow.

Various Auxiliary Societies, Female, and other minor Associations, have been formed in different parts of the British Empire; one of which is at Calcutta in the East Indies; and a Ladies' Association has also been formed at Boston, North America. Last year this Society expended about £6359 in this cause. About eighty Jewish children are receiving Christian education. Nearly two hundred have passed through their schools. Lectures are regularly delivered to Christians, pointing out their obligations to Jews; and others are preached to Jews, to prove the Messiahship of Jesus. An Episcopal Chapel has been built for converted Jews and others, and one is about to be opened at Amsterdam in Holland for the same purposes. The whole New-Testament has been translated into pure Hebrew, and printed by the Society's press. A number of copies have been circulated among Jews at home and abroad; and a second edition is called for, the first being nearly exhausted. Tracts in several languages have been printed, and distributed in some instances with good effect. The Church Liturgy is about to be translated into Hebrew. A monthly work, *the Jewish Expositor*, is published for the benefit of Christians and Jews. A Committee visits and relieves poor and distressed Jews at their own habitations, and the Printing-Office gives employ to converts. Many Jews have actually embraced Christianity, and some have died in the faith; and a spirit of religious enquiry is excited in England and in foreign countries. Three adult Jews, and thirty-nine children were baptized last year in London. Some young men are educating as Missionaries; one of whom, the Rev. B. N. Solomon, a converted and ordained rabbi, is now, in company with the Rev. L. Way, on a journey of research among the Jews. They have travelled several thousand miles thro' Holland, Prussia, Poland, and Russia, and are now in the Crimea. This journey will prepare the way for missions to this long-neglected people abroad. The emperor of Russia and others patronize this good cause, and at home it is promoted by high and low, rich and poor.

This Society comprises the chief designs of Bible, Missionary, Tract, and other benevolent Institutions. Every person, who collects 1*s.* per week for it, will receive, on application to the Secretaries of the Parent Society, or of any of its Associations, a copy of the *Jewish Expositor* every month; one of these *Records* every half year, and one of the *Reports* once a year. Other ways of aiding this cause, are, by Ladies endeavoring to place out the girls in service or business; by pious tradesmen taking Jewish boys as apprentices, and by Societies or individuals giving employment to the printing-press.

The following extract of a letter from the Rev. N. Solomon shews what reason there is to hope that a door is opening for him to preach the gospel of salvation to his brethren in Poland.

"I am happy to tell you that what we have witnessed amongst the Jews

during our abode in Poland has exceeded all my expectation, and in some instances, quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so long darkened their minds, and have been a bar against all enquiry and reasoning, are now marvellously dispersed, and they are inclined and even desirous to speak about the Christian religion with every possible freedom. It was truly pleasing to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Wherever one was granted them, numbers of Jews were immediately after seen in the streets in rings and one of them reading it aloud. Where we remained awhile, they used to surround me in the market places, or come to the inn in numbers, asking explanations of some passages or making objections to others. All were patient for an answer, and whilst sometimes a person stood up against it, others at the same time heard gladly and even manifested joy in their countenances at what I had to say to them of Christ and his Gospel.

"At Minsk above TWO HUNDRED of the most respectable and learned Jews in the town assembled, to hear me speak to them on religion, at a few hours' notice. I assure you the sight of that assembly struck me so much at my entrance into the room, that I was, thank God, able to speak to them in a manner which I would perhaps otherwise not have done, and the whole inspired me with greater hopes of success among them than I had ever entertained before.

"Surely the time is approaching, when the Lord will have mercy upon Zion, and will yet choose Jerusalem, and make her a praise in the earth."

PORTLAND FEMALE CHARITABLE SOCIETY.

The Female Charitable Society of Portland, Me. celebrated their seventh anniversary last week; on which occasion a Sermon was delivered by the Rev. Mr. Ten Broeck, at the Episcopalian Church, and a Contribution taken to aid their funds. Their Report states the receipts the past year to be $190 42, and observes,

With this sum, together with a few articles from individuals, they have assisted 68 families by distributing 129 garments, which have been thankfully received—20 sick families have been rendered comfortable, by the loaning of bedding and clothes. The school under the care of the society, has consisted of 58 girls, though not more than 35 of that number have generally attended. In the selection of scholars, the most wretched and deplorable objects possible are sought for, and those who have the least advantage in any way at home, compose the greater part of the school; but with justice, they may be commended for their obedience, good behaviour, and industry.—Nine hundred and eight verses from the Bible, with a number of hymns, have been recited by one child—103 articles of clothing have been made, and 158 yards of various kinds of cloth hemmed—five pair of stockings, and several pair of suspenders, have likewise been knit. Thus, they confidently hope, if in no other way good has been done, these children are in some little degree benefitted, and in some measure prepared to make good members of society; the seed sown is imperishable, being the word of God, and may hereafter produce a glorious harvest; "it cannot return void, but must accomplish that which He pleases, and it shall prosper in the thing whereunto it is sent."

PORTSMOUTH PEACE SOCIETY.

THE agreeable intelligence has just been received that a Peace Society has been formed at Portsmouth, N. H. consisting of eighteen respectable members. It takes the name of the Portsmouth Peace Society; but at a meeting of the Society, Nov. 19th, a vote was passed "that this Society be Auxiliary to the Massachusetts Peace Society and subject to its regulations." The officers are

Joseph Haven, Esq. *President.*
John W. Foster, *Secretary.*

The Massachusetts Peace Society has now six Branch or Auxiliary Societies, and in all 533 members, whose names have been reported.

INSTALLATION.

On the 1st Dec. the Rev. ISAAC LEWIS was installed Pastor of the Church in Greenwich, Con. Sermon by Rev. Dr. Lewis of the same place, father of the Candidate. The interest of the occasion was greatly increased by the unusual and affecting circumstance of a Father, in the decline of life, voluntarily resigning the charge of a kind and affectionate people, and of aiding, at the request of that people, in committing the charge to his Son!

ORDAINED.

At Newburyport, Rev. Hosea Wheeler, over the Baptist Society in that town. Ordaining clergy, Rev. Mr. Kimball, of Methuen, Rev. Mr. Bolles, of Salem; Ordaining Prayer, Rev. Mr. Keeley, of Haverhill; Charge by Rev. Dr. Baldwin, of Boston; Right Hand of Fellowship of the Churches, Rev. Mr. Ellis of Exeter; Concluding Prayer by Rev. Mr. Convers, of Rowley.

OBITUARY.

Died in Boston, Mrs. Sarah Learnard, aged 72.

Mr. Joseph Roby aged 70.

Mrs. Hannah Austin, wife of Hon. Jona. L. Austin, aged 62.

Mrs. Sally Parkman, wife of Rev. F. Parkman, aged 27.

Mrs. Dorcas, relict of the late Mr. Samuel Pierce, aged 86.

Mrs. Abigail, wife of Mr. George Bender, aged 64.

In Lynn, Mrs. Lucretia Bourne Orne, widow of the late Mr. Joshua O. of Marblehead, aged 60.

In Plymouth, Mr. George Morton, aged 59.

In Portsmouth, Capt. Peter Cowes, aged 86.

In Hardwick, Mr. Moses Page, aged 52.

At Roxbury, Capt. J. Payson, aged 80.

At Brighton, Mrs. Elizabeth Fuller, wife of Mr. Aaron Fuller, aged 33.—Widow Abigail Baker, aged 71.

At Dorchester, Dr. P. Holden, aged 76.

In Providence, Martin Scamers, Esq. aged 83.

In Litchfield, Con. Reuben Dickenson, aged 103.

In Camden, S. C. Major G. R. Drake, aged 45.

In Worcester, Mrs. Mary Thomas, wife of Isaiah Thomas, Esq.

In Brookline, Gen. J. S. Gardner, aged 60.

In North Brookfield, Mr. David Watson, aged 64.

In Dunbarton, N. H. Mrs. Elizabeth, relict of Mr. Samuel Evans, late of Leominster, Mass. in the 75th year of her age.

In Lunenburg, Mr. Levi Houghton, aged 82.

In Sutton, widow Elizabeth Chase, aged 65.

In New-York, Mr. Solomon Wheeler, aged 73, a native of Massachusetts.

At New-Haven. Mr. Samuel Pardee, aged 53.—Mrs. Claus, aged 82.

At Dover, N. H. Mrs. Martha. wife of Moses L. Neal, Esq. aged 44.

At Hallowell, Mrs. Meriam Smith, aged 68.

At Augusta, Mrs. Betsey Page, aged 56! Mr. Daniel Savage aged 60.

At Springfield, Mr. Zenas Parsons, aged 78; Mrs. Eunice Stebbens, aged 79.

At Keene, widow Holbrook, aged 85; Mrs. Mary Metcalf, aged 76.

In North-Carolina, while sitting in his chair, Henry Scales, Esq. aged 75.

CANDIDATES FOR THE MINISTRY.

Mr. John Pierpont,	Cambridge.
Thomas Tracy,	do.
David Reed,	do.
Samuel Gilman,	do.
Jonathan P. Dabney,	Salem.
Seth Alden,	Cambridge.
Andrew Bigelow,	Medford.
Peter Osgood,	Cambridge.
Elisha Fuller,	do.
Charles Briggs,	do.
Convers Francis	do.
E. Q. Sewall,	do.

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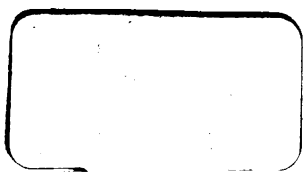
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